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THE NEW-CHURCH REVIEW

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THE

NEW-CHURCH REVIEW

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THE MOST REMARKABLE MAN OF ALL HISTORY, AND THE HIGHEST AUTHORITY IN RELIGIOUS TRUTH.

BY BENJAMIN ARTHUR WHITTEMORE.

TO one who is convinced that in the field of comparative religion Christianity is the supreme religion, and that in the field of comparative Christianity Swedenborgianism (or that phase of Christianity of which the doctrinal statement was set forth by Swedenborg) is the supreme religion, it is a matter of deep concern that the world of humanity at large is so ignorant of, and so indifferent to, the claims and teachings of the great Swedish revelator. And yet we should not be surprised at the present condition; for it is certain that the religious beliefs of the masses of men are based not so much upon personal judgment as upon a reliance upon the judgments of others, leading back finally to some kind of authority. The average man has neither the time nor the ability to pass adequate judgment upon matters of belief; such judgment is mainly for scholars; and in final analysis the authorities recognized by scholars are those underlying the average man's beliefs. But Swedenborg has no general recognition as such an

authority; he is practically unknown to the world of scholarship upon which the average man, wittingly or unwittingly, relies. Our concern therefore is, whether there is a way out of this ignorance and indifference.

When anyone speaks approvingly of religious authority to a true-born American, the latter at once becomes apprehensive, and tends to manifest resentment and to bristle with objections. The stupendous claims of Rome in this respect seem to him to be lurking like a malign spirit in the background; and he recalls more or less vividly all that he has ever heard about religious persecutions perpetrated by that body in the past, and how his own ancestors faced the unknown hardships and dangers of surging seas and perilous wilderness to escape such tyranny and to secure religious liberty, so that they might pursue truth with open mind and worship God in perfect freedom according to their own ideas. To such persons, aware of the relative stagnation and sordidness wherever the power of Rome prevails, and of the innumerable blessings that have come to humanity under Western freedom, religious authority is viewed solely as an ominous spectre threatening destruction of things deemed inestimably precious. Away with it!

"Away with it!" Such feeling is certainly right, if authority in religion involves what Rome would gladly impose. No man privileged with religious freedom can view Roman Catholicism with favor, unless, distressed by intellectual doubts and by concern for his own soul's salvation, he is willing to abdicate the use of his reason in religious matters in order to secure a somnolent quietude as regards disturbing questions of faith. Such persons (and there are such) do not *enjoy* religious liberty; their peace of soul demands certainty as to truth, and assurance as to salvation, rather than the uneasiness of uncertainty and the dread of hell; and for such supposed certainty they are at times willing to accept the claims of Rome, the oldest and most pretentious Christian organization, even at the cost of the abnegation of their reason. Rome is quite

aware of this tendency in human nature, this desire for the feeling of implicit confidence; and at the present time of religious controversy she is shouting loud her claims as guardian of all religious truth, so as to allure from the drift those who prefer a fatuous assurance to an unhappy uncertainty or a miserable disbelief. At periods such as these she inevitably catches some worthy persons by means of such bait. Indeed, if not examined critically, her claims and her majesty are very attractive to many. But if examined critically with open mind, those claims are found to be hollow, pretentious and fallacious. We cannot attempt here any such criticism. There are many such. A very good one is that entitled "Roman Catholicism Capitulating before Protestantism," by G. V. Fradryssa, an ex-priest of Spain, formerly in high standing, who was given permission to read prohibited books.

What then is left of religious authority, when the claims of a Church to infallible Scriptures, infallible traditions, infallible Councils, and finally infallible Pope, are set definitely aside? Well, we do not have to reject the infallibility of Scripture when we reject all the rest of Rome's claims. Even in the case of Rome the Scriptures are the fundamental foundation; and that foundation can be adhered to and built upon even when all her rubbishy accretions have been overthrown.

That is what the Protestant Reformation attempted to do. It stood by the Sacred Scriptures, and rejected almost everything else. Unfortunately it did not undertake a thorough house-cleaning when the rupture had become a fact beyond healing. It did not examine critically every item of assumption that constituted the platform of Rome at the time of the scism,—that was too much to expect; and therefore it reverently took over some of the accretions, and then proceeded energetically to add more, by its own logical deductions from faulty premises. Had it swept the house clean of everything except the minimum of essential doctrine as founded upon Scripture, had it been mindful

of the principle that the Holy Spirit operates solely by means of Divine truths from the Word (True Christian Religion, n. 142), it might never have gotten into such a quagmire of controversy as besets it at the present time. That statement, however, is open to question; because with the rejection of the authority of Rome as regards matters of faith, Protestantism practically affirmed the inalienable right of personal judgment and the prerogative of free inquiry. The reins keeping rationalism in check were thenceforth held in loose hand; and whether the reasoning of any individual or group of individuals would tend constructively or destructively, depended upon the spiritual characteristics of the thinker or thinkers concerned.

But it was easy for the intellect with its sensuous knowledge to run away with the reason, and to carry it into a morass in spite of itself, from which it could not readily find its way out. This was especially so in the case of those constituting the group man devoted to scientific pursuits of all sorts. Exact knowledge on the basis of sense investigation and mathematical and physical demonstration so filled the minds of such men as to close the door to the higher stories of their natures, and leave them immersed in materialism or at best agnosticism.

Then pride of knowledge naturally tended to assert itself, with positive affirmations of conclusions concerning things metaphysical and spiritual, wrongly deduced and wholly outside the field of science as such, involving arrogant denials of much that the higher nature of man practically knew to be true. The rationalistic attitude of mind tended to devise a system of philosophy without a God, and a system of psychology without a soul; and its leaders thus tended finally to remove more or less completely from the minds of the young students entrusted to their instruction belief in a personal God and belief in a soul with immortal destiny. This one-sided knowledge is very prevalent today; and it has done incalculable harm to humanity. It represents in extreme form that phase of thought which

has inevitably crept into the churches, and given rise to the more negative aspects of modernism, with its blatant self-assertiveness. In contrast with all this, I venture the opinion that it is the first duty of philosophy to demonstrate the existence of a personal God by the method of sufficient reason, and of psychology to demonstrate the existence of the immortal soul by the same method, and then to shape all their teachings accordingly. Such teachings would then do much to remove all that is opprobrious in modernism. In final analysis truth needs no defence against negative assertion and criticism. Rationalism is not to be feared even in the fields of Biblical criticism; on the contrary, it tends to remove all cobwebs, dust, and non-essentials, and to leave the essentials untouched, for proper interpretation. Thus the Word of God is forced to relinquish claim to accurate science and inerrant history; and it then tends to take its rightful place as a parabolic spiritual revelation from start to finish. Rationalism, modernism, clears away much rubbish, and makes evident what are the essentials. The transition period of controversy between conservatism and radicalism is unfortunately one of great distress for many individuals; but the outcome may be anticipated with assurance. Truth is mighty and will ultimately prevail. The future is pregnant with untold blessings for humanity; and present-day vastation is a necessary preliminary to the future knowledge of truth.

But how about authority for religious truth in all this? Evidently the radical modernist wants none of it. He may even vehemently voice the maxim that we all have heard: "Not authority for truth, but truth for authority." The phrase sounds well, and in many minds arouses immediate acclaim. "Not authority for truth, but truth for authority." Let us examine this statement a moment. Let us attend first to the initial half of it: "Not authority for truth." Now, every man has faith deep down within him that in final analysis truth is a matter in no wise affected by human beliefs, human reasonings, human assertions.

It is of the nature of fundamental reality. Though all humanity together should affirm of a certain proposition, "This is truth," that affirmation would not make it true, would not have any effect one way or another as to its truth. Though all the churches in the world should assert, "This is truth,"—and it is evident that they all tend to make such assertions,—that fact would have no bearing upon the actual truthfulness of their statements. Very clearly then "authority for truth" seems a meaningless phrase.

But how about that other part of our maxim: "truth for authority"? It does not take more than a moment's consideration to show that the phrase really involves a begging of the question, and is really meaningless. It is in accordance with the inmost nature of man's mind to be loyal to truth as he sees it,—to recognize that real truth must be inviolable and dominant, to admit in principle the idea of the authority of truth. But the inevitable question still remains: How know truth? And at once we are confronted with the problem of a criterion for truth, a test that will carry conviction with it; and we become aware that there is no such test. In this connection it is idle to say that "real faith is nothing else than an acknowledgment that a thing is so because it is true"*; since the "acknowledgment" meant in this case is a resultant of the perception possessed solely by the regenerate man†—and regenerate men are rare in these days. So, too, to say that "If a man has that in his life, as every normal man has, with which truth is in harmony, all he needs is to hear the truth and he will recognize it," is as idle talk as the commonly heard remark, "There is some truth everywhere, and I take it wherever I find it," which remark involves an unwitting, and usually lamentable, assumption of an insight enjoyed

* Doctrine of Faith, n. 2.

† A man who is not regenerate has no understanding of truth, but only what appears to be such, and in common speech is so called. (Arcana Cœlestia, n. 671.)

by not more than a small minority of all human kind,—a minority in no wise labelled so as to be generally known. In short, men's beliefs differ as to questions of truth, and in final analysis there is no fundamental criterion of truth possessed by men in general; and therefore from a practical standpoint the expression "truth for authority" is evidently quite meaningless. If anyone should insist upon the validity of the maxim, we have but to ask him what the fundamental truth is that he has in mind in this connection, and then to ask him how he knows it to be the truth. In short, our high-sounding maxim, "Not authority for truth, but truth for authority," turns out to be but words, mere words. From this point of view the radical modernist seems to have the best of the situation.

There seems to be practically nothing left to our idea of authority for religious truth. Whatever actuality there may be in the inspiration of the Sacred Scriptures, and in the doctrine of the Holy Spirit as guiding mankind in the pathway of truth, the claims of any Church as an authoritative mouthpiece of truth, whether derived from Scripture or elsewhere, are altogether too questionable for the critical mind to view such claims with any assurance. Rationalism therefore feels quite free to pursue the search for even the highest truths with perfect freedom, and without any undue regard for the beliefs of mankind in the past. To the modernist, religious authority in the old sense is definitely done for, shrouded, and buried. If it ever again rises from the grave in phoenix-like manifestation of vitality, it will have to come with new and demonstrable evidence of its claims. Until it does so, the modernist will not tolerate the use of the term authority in matters of belief beyond the common and unquestioned use of it as applied to those specialists whose knowledge in any branch of learning is recognized as relatively complete. Let us examine this aspect of the subject a moment.

With regard to any educated individual we may say that he *knows* many things from personal experience; he *believes*

what science asserts as true, and what he has confidence he can verify, if he takes the trouble to do so; he *has opinions* as regards the probable accuracy of certain philosophic conclusions with which he has made himself acquainted; he views with favor the pronouncements of such experts in the fields of his own personal interests as he holds in respect. In all this, certainty for the individual decreases in proportion to the remoteness from personal experience. Many items of his belief are held not as the result of personal investigation and judgment, but from trust in the judgment of those supposedly better informed than himself whom he respects; in other words, such beliefs are based upon what we may call judgment by proxy. All beliefs held on the authority of esteemed specialists are of this kind.

The competent individual thirsty for learning may go on in any branch of knowledge and make himself an expert, an authority, in that branch. In that pursuit he will seek the highest institutions of learning, will study under the guidance of the most renowned professors, will carry on post-graduate work in the reading of all the most worthwhile literature in his chosen field, will devote such time as he can to individual investigation of certain problems; etc., etc., until he has acquired the degrees and reputation accorded only to those adjudged worthy to be considered authorities in their subjects and to profess such authority. In other words, the idea of authority is rightly attributed to finished scholarship in intellectual fields.

In connection with the idea of authority we are now considering, there are a number of additional thoughts worthy to be borne in mind. One is that in no field of learning has the last word been said; no field is without expanding boundaries. I recall once hearing Prof. Wm. James say in class-room, that a person may occasionally discover a whole world of thought with its embodying literature absolutely unknown to him before. I remember how this idea impressed me at the time. With regard to experts in

special fields such as we have been considering, this statement is hardly as true today as it was in the past, when, for instance, relatively little was known about Asiatic religion and philosophy. It is well known that to religiously inclined persons who are ill-informed concerning, and in disaffection with, Christianity, so-called theosophy, for instance, may come before them as such a new world of thought, and may exert a strong appeal. And a person attracted by that world of thought may never become disillusionized, unless he goes further into the field of comparative religions. Only by knowledge in that field can we *know* that in final analysis no other religion compares favorably with Christianity; only so can we *know* that Christianity is the supreme religion.

Another thought! In the field of the Christian religion it is well known that such educated authorities as we have just alluded to are far from being in unanimity. They may stand upon the same Sacred Scriptures, but they are far from unanimous in their ways of regarding them and of interpreting them. Evidently there is endless opportunity for controversy here. Evidently the gift of the Holy Spirit as a guide to truth has become lamentably deficient here. Apparently there is no way of settling disputed matters so as to do away with persistent controversy in the future. But with the progress of the years such specialists are ever passing out of this life, and being succeeded by others who have attained like authority and esteem by laborious and prolonged studies. The highest authorities in due time pass on, some in pride of knowledge others in humility of wisdom. With what joy these latter must advance to be enlightened by the learned of the spiritual world, as they go through the portal of death towards their final home! With what joy will the humble authority of earthly learning receive instruction from those of his kind who have gone before him into that realm where progress is not ended abruptly and finally by death, but goes on forever! There all the matters of earthly

controversy have been solved: for Jesus Christ Himself is there; the Virgin Mary is there; the Word of the Lord as stored in the memories of countless students is there, with all errors corrected. Ah! if one who knows truth as it is known in heaven could come back! Ah! if one who has attained authority in the light of heaven could but return to enlighten mankind in their endless controversies!

There is still another possibility! Perhaps in the Providence of God some mortal while still living in the flesh might have the senses of his spiritual body opened, and be granted to live at the same time on the spiritual plane, so as to learn of the angels and of the Lord Himself, and then impart his new knowledge to humanity. A marvellous supposition! Yes; but certainly not beyond possibility. As souls characterized by immortality, each of us now possesses a spiritual body with spiritual senses, destined to function on the spiritual plane after the death of the body, but now dormant. Sporadic instances are occurring all the time of individuals having fragmentary experiences of the functioning of those senses, so that to them the actuality of the spiritual world is a matter of demonstration and to that extent of definite knowledge. Certainly it is not beyond possibility that in order to fulfil in some measure His words, "I have yet many things to say unto you, but ye cannot bear them now" (John 16, 12), the Lord might in the fullness of time choose some living individual as an instrument for transmitting such information, introduce him to the spiritual plane of exstence by the opening of all his spiritual senses and faculties, and educate him in heaven so as to acquire a definite knowledge of truth as it is known in heaven, to impart in due measure to humanity on earth. This is certainly not an impossibility.

We repeat; this is certainly not an impossibility. Some of us believe it has actually been done, and that humanity is already in possession of a knowledge of truth imparted in this way by one who was delegated by the Lord

Himself to be the highest authority yet vouchsafed to humanity as regards matters of religious truth. We must now consider this stupendous claim somewhat more carefully. Those who cannot view it without prejudice, cannot have much interest in our further thoughts in this connection. But it needs to be brought to the attention of all open-minded men interested in religious matters, because it is certainly within the bounds of possibility that the fullest and most satisfactory presentation of religious truth anywhere to be found in this world was set forth by means of the individual we are briefly to consider. It is certainly within the bounds of possibility that, the Sacred Scriptures alone excepted, his writings are the most important books in the world. On that possibility no man can wisely pass them by without some investigation.

It is not our purpose to trace here even in outline the life of Emanuel Swedenborg. There are plenty of biographies of him to be had; and any encyclopedia will give sufficient information of this sort for the average reader. Of course anybody who really becomes interested in his claims and his teachings should not rest content with a merely superficial knowledge of the life of this remarkable man; for no one who makes a thorough study of his life, and comes to believe that the statements he made in the latter part of it concerning himself and his mission are strictly true, can come to any other conclusion concerning him than that he was the most remarkable man of all history. Let us hear two or three of these statements, bearing in mind that they are utterances of a man who is speaking (as he asserts) from the standpoint of one who has had living experiences in the spiritual world through a series of years.

It is well known that after he had been called by the Lord to the function of revelator, Swedenborg viewed the whole course of his previous years as under the guidance of the Divine Providence, preparatory to his great mission in life. Concerning this he said in one place:

What the acts of my life involved I could not distinguish at the time when they happened, but by the Divine mercy of God-Messiah I was informed with regard to some, and even with respect to many, particulars. From these I was at last able to see that the Divine Providence had governed the acts of my life uninterruptedly from my very youth, and directed them in such a manner that by means of the knowledges of natural things I was enabled to reach a state of intelligence, and thus by the Divine mercy of God-Messiah to serve as an instrument, for opening those things which are hidden interiorly in the Word of God-Messiah. Those things, therefore, are now made manifest which hitherto were not manifest (Adversaria ii, 839).

Elsewhere he tells us:

I was elevated into the light of heaven interiorly by degrees; and in proportion as I was elevated my understanding was elevated, so that I was finally enabled to perceive things which at first I did not perceive, and finally such things as it had been impossible for me to comprehend. (Heaven and Hell, n. 130.)

In his last published work we find the following statement:

Since the Lord cannot manifest Himself in Person [to the physical eyes of mankind], and nevertheless has foretold that He will come and found a new church which is the New Jerusalem, it follows that He will do this by means of a man who can not only receive the doctrines of this church with the understanding, but can also publish them by the press. That the Lord manifested Himself before me His servant, and sent me to this office, and that He afterwards opened the sight of my spirit, and so has intromitted me into the spiritual world, and has granted me to see the heavens and the hells, also to converse with angels and spirits, and this now uninterruptedly for many years, I testify in truth; likewise, that from the first day of that call I have not received anything which pertains to the doctrines of that church from any angel, but from the Lord alone while I have read the Word. (True Christian Religion, n. 779.)

Among his manuscripts written subsequent to the publication of his "True Christian Religion," the following remarkable claims occur:

The manifestation of the Lord to me in person, and the introduction by the Lord into the spiritual world, as well as to sight, as to hearing and speech, is superior to all miracles; for it is

not stated anywhere in history that such an intercourse with angels and spirits has been granted to any one since the creation of the world. For daily I am with the angels there, as with the men in the world, and now for twenty-seven years. The proofs of such intercourse are the books published by me on "Heaven and Hell," and some memorable relations on this subject in my last work called "The True Christian Religion." . . . Who has ever before known anything about heaven and hell, about the state of man after death, about spirits and angels, and such things? In addition to these most manifest proofs is this, that the spiritual sense of the Word has been revealed *by the Lord through me* (*a Domino per me*). Who has known anything respecting this sense since the revelation of the Word by the Israelitish writings? And yet this sense is the very sanctuary of the Word; the Lord Himself is in this sense with His Divine nature, while He is in the natural sense with His human nature. Not a single iota of this can be opened except by the Lord alone. This revelation is superior to all revelations that have heretofore been made since the creation of the world. By this revelation a communication has been opened between men and the angels of heaven, and the conjunction of both worlds has been established; for man is in the natural, and the angels are in the spiritual sense. On this subject read what has been written in the chapter on the Sacred Scripture [*i. e.,* in the True Christian Religion]. (*Invitatio ad Novam Ecclesiam,* nn. 43, 44).

The following passage is worth quoting from his "New Jerusalem and Its Heavenly Doctrine":

> The doctrine which is for the New Church is called Heavenly Doctrine, because it was revealed to me out of heaven. (n. 7.)

The titles of several others of his books are also significant in this connection.

But enough of this personal testimony!

Turning now to Swedenborg's theological writings, we find them roughly classifiable under three heads,—exegetical, doctrinal, and descriptive.

In the field of exegetical exposition there are many authorities in the ordinary sense of that word; but Swedenborg is *unique* in that he sets forth in part the spiritual sense of Scripture as understood in heaven, so far as that understanding can readily be set forth in earthly language.

In the field of doctrinal exposition there are many authori-

ties in the ordinary sense of that word; but Swedenborg is *unique* in that he makes known to us with assurance certain doctrines known as true in heaven, so far as they can be accurately expressed in earthly language.

In the field of descriptions of the spiritual world there are numerous treatises more or less fanciful and inconsistent with each other. Psychical Research gives us adequate evidence of the actuality of that world; but nowhere does it give us a description of it that is in any way satisfactory. But Swedenborg is *unique* among mortals as regards his personal experiences in that world, and in his ability to give us a comprehensive and authoritative account of it, at once in harmony with and illuminative of Scripture, and at the same time philosophically credible and intuitively satisfactory.

We repeat,—in all these fields he is UNIQUE. As some one has said in summary:

> In the theological writings of Swedenborg we have the substance of what the angels of the heavens perceive in the representatives and correspondences of the letter of the Word when it is read by men upon earth; that is, we have the wisdom of the angels of heaven so far as it could be expressed by the Lord Himself, through the instrumentality of Swedenborg, in the natural language of men. (R. L. Tafel's Authority in the New Church, p. 139.)

With regard to the limitations of human language Swedenborg himself once wrote:

> I had to write so as to be understood by men, and that they might perceive what I wrote; for if I should write according to the understanding and perception of spirits and angels, it would be so obscure to men that they would scarcely see anything, and would be in the midst of darkness. (Spiritual Diary, n. 3473.)

In the earlier part of our remarks we referred to the Sacred Scriptures as the God-given foundation of the Christian Church. As we all know, under the assaults of Biblical criticism this foundation of our faith has to some persons seemed trembling more and more imminently to its fall, and the whole structure of Christianity has consequently seemed tottering. Much of the radical spirit of

modernism is undoubtedly a result of this criticism. Obviously such criticism has affected the credibility of the letter of Scripture much; but it has in no wise invalidated the spiritual message that God has embodied in that letter. By the knowledge of the correspondences existing between things natural and things spiritual, acquired by Swedenborg and made known by him in the course of his exegesis, proof is furnished that not only did God speak in parables with spiritual meaning in the living utterances of Jesus Christ as recorded in the New Testament, but throughout His Word as expressed in the letter of Old Testament and New Testament alike, God's full message to his finite children is contained in the continuous spiritual sense that is found in the various books thereof, from the first chapter of Genesis through the last of the Book of Revelation, showing that the series of books constitutes a concatenated whole, inspired by one mind throughout, and that mind the infinite mind of God Himself. By this spiritual method of interpretation, revealed by the Lord out of heaven through Swedenborg, the inspired parts of the Bible are proven to be indeed the indubitable Word of the Lord. This system of interpretation alone saves to humanity the Word of God inviolate by any criticism. The truth of this statement is capable of demonstration, though obviously such proof cannot be undertaken here. A certain passage from Swedenborg, is significant in this connection:

> Lest, therefore, man should be in doubt whether the Word is such, its internal sense has been revealed to me by the Lord, which in its essence is spiritual, and is within the external sense, which is natural, as the soul is in the body. This sense is the spirit which gives life to the letter; it can therefore bear witness to the Divinity and Holiness of the Word, and convince even the natural man, if he is willing to be convinced. (Doctrine of the Sacred Scripture, n. 4.)

By the demonstration we have here suggested, the Word of God and the Christian Church must stand or fall. By that demonstration they are saved to humanity. And by that demonstration Emanuel Swedenborg is shown to be the most remarkable man of all history and the highest

authority in religious truth. The New Church can assert that fact, and challenge the world to make test, with assurance of the outcome. No other church can set forth such a claim. Without such a claim the New Church seems to take a place as an inconspicuous denomination among a multitude of denominations great and small. With that claim the New Church asserts her distinctiveness, affirms that she is not a denomination of the Christian Church as established by Jesus Christ at His First Coming nineteen centuries ago, but that, just as the primitive Christian Church sprang out of and superseded the Israelitish Church of that time, so the New Church has been established by our Lord and Savior Jesus Christ as a new dispensation at the beginning of a new spiritual age, ushered in by Him at His Second Coming, through the instrumentality of His humble servant, Emanuel Swedenborg. This claim furnishes a platform for aggressive propaganda suited to attract serious attention and to invite investigation. Its truthfulness will be recognized more and more as the years go by, until it prevails throughout the world of reconstructed humanity.

At the present day the only formidable rival of Christianity as a world religion is Mohammedanism, with her watch-word "There is no God but Allah; and Mohammed is His prophet,"—a watch-word that has been of great importance in her history. But Mohammedanism is not founded in truth, and is therefore bound eventually to fade from the earth, as the Christianity of the New Age prevails more and more. And in the spiritual conflict that is impending in this connection, we can hear the disciples of Jesus Christ acclaiming: "Our Lord and Savior Jesus Christ is God alone; and Swedenborg is His revelator,"—a concise expression of truth, emphasizing the authority of Swedenborg. That watch-word is true today, and will remain true forever. Its demonstration attests the fact that Emanuel Swedenborg was the most remarkable man of all history, and is the highest authority in religious truth.

B. A. WHITTEMORE.

THE SECOND COMING OF THE LORD: SCRIPTURE AND EVENT.

By the Rev. William F. Wunsch.

V. Recognition and Influence of the Event.

WE have pursued in these papers (The New-Church Review, April, 1923-Jan., 1924) a broad conception of the Second Coming. We have warrant for doing so in our thought of the First Coming. The First Coming did not consist simply in the Lord's presenting Himself in the world, as a man would present himself at some appointed place. The Advent, of course, did not rest with that. Nor did it consist solely in what He said. All of His teaching gathered together does not completely constitute the event. We have even to add more than all He did, if by this we mean only what came under men's notice, which could be and was recorded by them. We have to count towards the Advent, as making it up, all that was accomplished when the Lord presented Himself in the flesh. What then happened? For one thing when He came, He came altering our unseen environment so as to give mankind a new lease on spiritual life. We find suggestions of changes in an unseen background in such Scriptures as the Lord's saying, "I saw Satan fall as lightning from heaven." Again He came inspiring men to the spiritual life, and bringing them that life in a new abundance. "I am come that they might have life, and that they might have it more abundantly." Finally, He came speaking a guiding and enabling word about that life. The Gospel, preached or written, became the instrument of His Advent to the world at large.

These three aspects His First Coming had. His Second

is equally comprehensive. Once more we think we have a tri-partite development to grasp as His advent. Again there is a re-ordering of the unseen environment of the human spirit. Again the spiritual life is given a fresh impulse, to a deepened and better informed Christianity. And once more He Himself speaks a word in proclamation and guidance of the whole development. In any less comprehensive conception of it than this, do we give the Second Coming its true proportions? We felt we were led to this conception of the Second Coming by the Scripture predictions of the Lord's Return. The Return of which we could entertain any well-based hope, had to answer to His words about it. Any development which we deemed the Second Coming must match His prevision of it. Accordingly we examined all the predictions in Scripture of a Coming; we identified and singled out those passages which had to do strictly with the Second Coming; and the chief of these we sought to interpret briefly. To one especially prominent and decisive prediction on a moot point, the manner of the Return, in *Mark* xiii, 26, we give separate consideration. The upshot of this examination of Scripture was a picture of a tri-partite development. The Second Coming was to have a supernatural background, that is, one in the hidden world of the spirit, where unappreciated activities should be part of the advent. "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." There would also be a movement onward of an epochal sort into the Christian life; it would be the end of one age, the beginning of another when the Lord returned. And the Scriptures would be opened to yield an unsuspected light for the new day, as the Old Testament was opened in the New for the inspiration of early Christianity. With a new light shining in their cryptic promises, the Scriptures would be the vehicle of the Son of man's coming. He would come "in the clouds with great power and glory."

We felt, however, that we could not take this picture of the Return as a totally unrealized prediction. It was no mere conception of the Lord's Return, or wholly unfulfilled vision, which we were considering. For there is in progress a development which begins to match the picture. The event is out of Scripture, and has become a nascent fact in history. At the very least we were challenged by the Scripture and the interpretation of it to see if the thing promised is not on. Have we in the religious history of the last one hundred and fifty years, especially in Christian history, such a tri-partite development in its beginnings as we have sketched? In the profound exposition of the Scriptures in the Theological Works of Swedenborg the world has a literature in which the Scriptures purport to be opened for a new Christian day. Those works, taken at their word, are not only augury of the Lord's Return, but proclamation of the fact. They offer a guiding and enabling word to men. They also herald unseen changes effected in the world of the spirit, such as are a part of the picture of the Lord's Return. These changes are heralded by Swedenborg as Seer, as at the First Coming the Lord alone was aware of the extent of them at that time. And the same works declare that a movement is on into a Christianity of more depth and efficacy in the world; whatever we cannot see, this third aspect of the Return we would be challenged to see. We were ourselves persuaded that deep in the changes which Christendom is experiencing in conception and practice of the Christian life, we had the beginnings of a development matching this third item in the promise. But if we have a fresh disclosure of the Lord's mind, and if with this we have an authoritative word of a re-ordered spiritual world, and if we can see any impulse to a deepened and re-informed Christianity in the changing Christendom of recent years, we have in fact a development which begins to match the Scripture picture of the Lord's Return. We cannot be putting forward an abstraction, or the Scripture picture

only. Last time (THE NEW-CHURCH REVIEW, Jan. 1924) we sought to show how in the religious history, specifically the Christian history, of the last century and more, we did have a development beginning to answer to the Scripture predictions. We trust the event received some substantiation in that discussion.

We turn now to consider any influence the whole development has had, and any recognition it has had. If any such development is actually going on, it will have had some influence, and won some recognition. A measure of substantiation of its reality can be cited. Of course there are severe limits on what we can expect in influence and recognition of such a development. It is in its merest beginnings. Observation of such a development, moreover, is the work of faith, and of a vision which faith alone has. When the Lord bade men watch for His Return, it was plainly not physical observation He urged them to, for of His Coming one could not say, "Lo, here," and "Lo, there," as one could of a plain and local appearance to the physical sight; but to some observation he urged them, and it must have been to another order of observation, to a weighing and estimating of spiritual trend, to a discernment of His presentation of Himself in truth and in spirit. We appreciate, then, that we shall be very much limited in detecting the influence of such a development as we have taken the Second Coming to be, and that any recognition of the development must be of an order to appeal to religious insight and to faith. Still there will be discernible evidences of any such development as we have in mind, if it is actual. Let us take up phase by phase the recognition and influence which the event has had: (a) any recognition or influence of its unseen reaches in the world of the spirit; (b) any of a fresh impetus to the spiritual life here; and (c) any of the disclosure (assuming we have so mighty a mercy) of the Lord's mind in greater fullness to His followers.

The evidence for the first phase of this development is

naturally the most difficult and elusive. Changes in the unseen environment of the human spirit (such as would be part of the Second Coming) will not submit themselves to plain recognition, and their influence is too subtle to trace more than broadly. But is there any influence and recognition of this first phase of our tri-partite development that we can note?

The student of Christian history is aware of a critical and epochal change of atmosphere at about the middle of the eighteenth century. He is likely to date from then* what he calls the "Modern Period" of Christian history. The Reformation he regards as distinguishably a part of mediæval history still; but two and three centuries later a re-apprehension of Christianity begins which in itself is epochal. Of course there are any number of causes at work effecting the change of spirit and outlook, and some of them are definite and obvious enough, like the material expansion which comes with these years, the altered philosophic thought, and the entrance of the scientific spirit and method into religious inquiry. But these are agencies with which a new spirit and a new attitude work. And the man who gives the world of the spirit any reality and any efficacy in itself, looks for profounder influences towards the new period there. He can assure Himself that a changed spiritual world is at work in the fashioning of a new period of Christian history. For this he has at least two large considerations which we may instance. One is the pervasiveness of religious unrest and unsettlement. The re-examination of tradition which is one of the characteristics of the period is world-wide. You have it not only in Christendom, but in non-Christian India, and in non-Christian Japan. An alteration of outlook sweeping peoples of different religions so markedly, has an adequate cause only in that world where the tendencies of history, and

Cf. "A History of the Christian Church," by Williston Walker, pp. 481,482.

especially what we call the "spirit of an age," are to be found. Not only the pervasiveness of this change, but the positive force in it indicate a high origin for it. The student of conditions will have to admit that behind the sloughing of traditional ideas in Christendom, there is more than the demand of reason, and more than the dictation of scientific findings, and even more than a keener sense of the spiritual needs of the time; indeed a positive force in religion's own realm, and that is, the working out of a Christian life which has more power to come to grips with the world. This forward pushing force, prompting men to see and leave the unhelpful in things religious, is a movement in the world of the spirit, and the kind of unseen motivation of history which we mean, in part, by other-world change as a factor in the Second Coming.

Recognition of such activity, or of this first phase of our three-fold development, must be slight. It is not an obvious activity. When the Lord asserted the fact of it in connection with His First Coming, it was not obvious to His hearers. This phase of the Second Coming only a Seer would see in its fullness behind the scenes and at the springs of history. Time will make its influence plainer. Recognition of spiritual world activity will rest also with observers who look to that world for the sources of historical tendencies, or ascribe them ultimately to it. But if a new spiritual life is nascent in Christianity,—and many observers from varied points of view will agree that there is,—the religious observer, whatever proximate causes he may find for the fact, will see its comprehensive origin, as one writer on "Reconstruction in Theology"* says, in a changed spiritual world.

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* "Re-construction in Theology," by Henry Churchill King, p. 29: "The reasons for the feeling of the need of reconstruction in theology are to be found in a deepening of the Christian spirit itself, and in the influence of the new intellectual, moral and spiritual world in which we live, and on which this spirit has been working."

We come to a far more observable item in the second phase of our tri-partite development; and that is, the current impulse to a Christian life with a more regenerating grasp on affairs, and active in the world's work. Another type of Christian life is calling. It has established no practice yet; it is an outworking spirit. Its thinking is not formulated yet; it is only coming to know itself. It is trying above all to know itself in Jesus Christ, leaving unnourishing orthodoxies, and feeding its mind on Him again. But while it is inchoate, this "different" Christian life and thought has its distinguishing marks. Any one who can cast his eye back over the history of the conception of the Christian life for a few centuries will appreciate that that which is urging itself on us has an identity of its own. One of its marks is its ascription of all leadership and standard to the Christ. Another is, the strength of its assurance that the Lord's kingdom, while future, is to be wrought out here in the saving co-operation of men. Another is, its steady subordination of theology and creed to a secondary place; the introduction of the Christian life into our interests and activities is its primary thought. A fourth mark is, its desire to bring the Christian standard and spirit into the relationships of groups as well as of individuals. The slow movement of the Christian mind out of the letter of the Word, where certainly it rested in the middle of the eighteenth century, into the spirit of the Word, is a fifth distinguishing mark of the changed Christian conception. Other distinguishing marks are not far to seek. It is in such tendencies, auspicious, fine, and meriting, too, the characterization epochal, that one would find the influence of that second phase of our tri-partite development, an impulse which has moved Christendom to a re-apprehension of the Christian life.

Of course all this phase, not regarded as a part of the Return of the Lord, has had abundant recognition. The tendencies named are well appreciated, and the total change, however regarded, is a commonplace to the religious observer.

It is an epochal change, too. We find recognition of this second development in the recollections of the worker whose life has been long enough to see some of the marked changes in Christian thought and practice take place.† We find recognition of it in the student of theological re-construction,†† who knows that theological reflection has come up tardily, as always, with the changes that have taken place, to estimate them or to give them some self-conscious expression. Theological re-construction is widespread, and done in view of the very tendencies we have sketched just above. We find recognition of the impulse to a Christian life of new efficacy and force, in the sociological observer.* Or in the student of religious psychology, who, in classifying religious types, finds the best expression of one type in modern Protestant development, so different from the Protestantism of the Reformation period and since.** Indeed, the altered conception of the Christian life finds itself already recorded in a growing number of hymns,*** the precise note of which no earlier hymns sound; and in prayers with the same outlook. When music and petition begin to reflect a change in human thought and life, that change has become positive, hearty, and at home in the contemporary spirit. This second phase, then, of our tripartite development which we deem the Second Coming has found warm recognition, but not usually, we have said, as any part of the Second Coming. Yet note how recognition of this newly arising Christian life is likely to talk

†"A Century's Change in Religion," by George Harris, p. x: "The changes of the last fifty years are more marked than those, we may say, of all the time preceding." Or *cf.* the published recollections of Dr. Lyman Abbott and Dr. Washington Gladden.

††"Re-construction in Theology," Henry Churchill King.

* "The Reconstruction of Religion," by Charles A. Ellwood.

** "The Religion of Democracy," Wm. Adams Brown, especially pp. 20, 21, nn.; 106, 137 n., 166 seqq.

*** "Hymns of the United Church"; "Prayers for the Social Gospel."

of it as the Lord's Coming, as in the following example (italics, except the last, are ours):

> There has never been a time in Christian history when the warm presence of Jesus in the hearts of men and the urgent mandate of his will in the consciences of men were so vividly felt and so gladly acknowledged as right now.
>
> We have no rationalized apologetic that can be set over against the framework of Jewish messianism and traditional orthodoxy. We are too near our new discovery of him. The shock of *his so recent coming amongst us* is both absorbing and confusing. It is as if our age were another Sea of Galilee, and while we were engaged busily in mending our nets on the shore, Jesus stood beside us and bade us leave all and follow him. *So startling is his modern coming!* We do not yet know what to make of him. But the same confused motives and the same wistful yielding to his call mark our present contact with him as they marked the initial contact of those whom he met at the seaside long ago. The parallel is profoundly apt. For the really vital relation of Jesus to modern life can best be stated in terms analogous to those of the Galilean and Judean ministry. Who he is is hidden from us. Not only does he not urge upon us any title or definition of his person, but we as yet have no impulse to label or explain him. We are too deeply drawn and held by *him,* by the charm and dignity of his person, by the cryptic translucence of his speech, by the sense that here in his spirit and on his lips is the answer to all the problems and needs of the world. (*The Christian Century,* Apr. 17, 1924, p. 496.)

The quotation from *The Christian Century* is frank to say how unformulated the new thought of the Christian life is, and to hint that its next great need is this full understanding of itself, and with that a new apprehension of its Master. This brings us to the third phase of our tri-partite development. That is, a disclosure of the Lord's mind and will for the day which is dawning. If we have been right in regarding this whole development as His work, His has been the initiative all along; and why shall He not also speak the guiding and enabling word to the new Christian life He is arousing? The New-Churchman thinks He has done so. To him this phase of the tri-partite development is fact. Certainly observers and workers generally feel, with the writer of the editorial just quoted

from, that what is next in order and requisite to put the up-springing life into command and comprehension of itself, is a fresh exposition of Christianity. That survey of religious conditions in England, by way of outstanding religious leaders in England, "Painted Windows," has for its point* that nothing is so much needed as the guiding word and the enabling re-construction of Christian teaching. The Editor of *The Century* has been making interesting forecasts as to where the intellectual and spiritual leadership which the emerging Christian life is calling for will show itself. Years ago an influential American theologian declared,

> The loudest call . . . is for the man who shall fathom the significance of the Word that is nigh our humanity. There is little hope for the profounder and more vital ascertainment of the content of the Christ fact and conception, unless there shall be sent from God a man with the gift of sight. . . . He will possess the equipment of learning . . . and he will surprise the world with new revelations of the eternal verities of Christian Faith.

And so it goes. Urged forward, Christendom is baffled and, to its own dissension, held at a transition for lack of a plain intellectual road by which to move forward. If the Theological Works of Swedenborg are at all what they purport to be,—not his, nor existing for themselves, but an opening of the Word in the Scriptures by the Lord for the guidance of a new Christian growth,—then they map out this intellectual highway forward. Have they won any recognition in that road-breaking character? What influence have they exerted?

Let us ask first, not what influence, but what recognition

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* "What we need at this hour above all other needs is the great teacher, one able to proclaim and explain the truths of religion, and filled with a high enthusiasm for his office." Selbie, as reported in "Painted Windows."

Cf. "What the world most needs to-day is a re-interpretation of Christianity which shall make it once more mighty for the regeneration of humanity." McGiffert.

this disclosure of the Lord's mind afresh has had, which we assume the Theological Works of Swedenborg offer.

Slowness to subscribe to any such estimate and conception of those works, let it be said first, is healthy as well as natural. The role which those works assume to fill is an astounding one, of course. Too many claims like it are made for other alleged "revelations" for the claim they make to be too promptly assented to. On the other hand the promise is too large and the matter offered, regarded rightly or wrongly in this light, is too pertinent to the crisis in Christendom, for any serious man to pass over it all, making no examination into the credibility of the claim. Hundreds and thousands, also, have come to a knowledge of those works, and been firmly convinced that in them they found the Lord opening to His followers new depths of His Gospel. They have felt that they have here a scientifically based and philosophically formulated theological thought and religious teaching which is headed straight at the spiritual and the intellectual needs of the time. They have felt that they had in these works an analysis of the situation in Christendom so penetrating and commanding that it can have but one source, the all-seeing mind of the Lord. Indeed, through these works He Himself has come to them in the Scriptures, "with great power and glory." These men and women, who have called themselves New-Churchmen because they are persuaded that the Lord is moving to make His Church new, have numbered far into the thousands on either side of the Atlantic and over all the world; they are men and women of the most varied religious antecedents, members of no Christian body, members of almost any Christian body; they have been men and women, many of them, of influence, of substantial citizenship, and of religious insight. Nor have all who have felt that in the Theological Works of Swedenborg the Lord has seized on a man with "the equipment of learning" to reveal anew "the eternal verities of the Christian faith" proceeded to join the so-called New-Church bodies.

There are many "non-separatists," i. e., believers that the Lord has taken this great step, who remain in their first church connections. No count can be made of these men and women. But their acclaim of the teaching of the Theological Works must be reckoned to the recognition of the disclosure there of the Lord's mind anew for the day. They help, moreover, to make or keep the fact a little more obvious that the New-Church bodies do not speak to the world of themselves. They speak to the world of this large development, tri-partite, which we have been trying to sketch. As church bodies are formed which take the name of the "New Church," a risk, of course, is run of giving the impression that the New Church *is* those bodies, when as a matter of fact it is the Christian Church made new with a fresh experience of the Christian life for which those bodies stand. Those bodies are there not on their own account, but as witnesses to something larger, which is of concern to all followers of the Master. They exist to point to something more splendid and truly epochal. They speak to the world of something greater than an ecclesiastical movement, such as they themselves constitute. They would not want to obscure that greater thing to the eyes of Christians, though they are in constant danger of doing so. Still they are a massed and the chief evidence of the recognition which the claims of the Theological Works have won. Whether their witness to the greater thing has been kept unobscured loyally enough or not, that witness they bear. They seek to testify that the Lord has projected upon the Christian mind a re-construction of Christian teaching for a new Christian era. Their witness has been steady, however meagre their ecclesiastical growth; it has been catholic, the testimony of people of varied religious up-bringing; it has been international, spread throughout the world, for while it has been largest in England and America, it has been stout and long-lived in Europe, and recently peculiarly spontaneous and lively in South Africa, the Philippine Islands, and Japan.

But turning now to the influence of the Theological Works, in which the New-Churchman finds a disclosure of the Lord's will and mind for a second Christian era, what influence have those works had in Christian thought,—we mean, aside from the creation of bodies of New-Churchmen, an obvious outcome? What impressions have they made on the minds of others? Have they affected the stream of Christian thought, and influenced discussion at any time in Christendom? By way of direct acquaintance with them, what influence have they exerted? Little of this influence can be calculated. It is transmitted by channels that statistics do not master. The lecture, the church service and the sermon, the book, in exposition of some doctrine of the Theological Works, may have an influence no one is aware of who is interested to note the influence. The non-separatist reader and any reader in conversation may without ever being aware of it pass on some distinct idea from those works to others. Since the Theological Works were published the Christian mind has certainly come to take many a position broached in those works. They pronounced, for example, against the resurrection of the physical body in a day when that tenet was firmly and widely held; their view has been widely and quietly taken by Christians since, through influences too many and probably too subtle, some of them, to trace. Those works also saw the Gentile world coming to salvation after its own manner in a day when most Christians felt the Gentile world would go unsaved, if it was not reached with the Gospel of Christ. To-day missionary work assumes a measure of truth with the Gentile, and seeks to appeal to it and build with it. In many another teaching, like that of the salvation of infants, or like that of the early recovery of consciousness after death, the mere reasonableness of the view may have made a way for the view where there is now no tracing the course of development. Any measured and deliberate view of the influence of the Theological Works would regard many published estimates of it as extravagant; like one attributed

to Beecher, that Swedenborg has revolutionized Christian thought; or like the statement that no one can understand present Christian thought without reckoning with the influence of those works.* We have a much more sober and accurate estimate of this direct influence of the Works of Swedenborg (by way of readers acquainted with them) from the professor of theology at the Pacific School of Religion:**

> The writings of Swedenborg, as interpreted in America, by the Worcesters and others and by THE NEW-CHURCH REVIEW, have exercised somewhat subtly a liberalizing and spiritualizing influence, at first aided but now hampered by the allegorical doctrine of Scripture.

What we have just sought to weigh somewhat is the influence which the Theological Works themselves may have exerted. That must be through acquaintance with them, directly or indirectly. But there is another influence, exerted not by those works, but by the truths put forth in them. Nor by the truths as put forth in them, but by those truths, in the form of the forces re-shaping the thought of the Christian life and re-shaping the Christian life itself. The truths given verbal statement in those works are actually to be found, of course, if they are what we have taken them to be, as the very forces fashioning the new development which we have been convinced is the Lord's Second Coming. They are the guiding principles of that development. Is it not otherwise inexplicable that in the Theological Works we should have Christ, risen and glorified, presented as the sole Divine standard and source to the Christian mind, and, as a matter of fact occupying just that place in the development we have been describing?

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* Fisher's "History of Christian Doctrine" finds Swedenborg's teaching aside from the development of Christian thought; Gilbert's "The Interpretation of the Bible" finds his Bible exposition to one side of historical development.

** "Progressive Religious Thought," by John Wright Buckham, p. 291.

Changing Christian thought is marked also by emphasis on the realization of the Christian life and standard by groups, and on the scale of our duties to groups; and again in the Theological Works a doctrine is formulated of the larger neighbor, the group's realization of the Christian standard, and our due loyalty then to smaller and greater "neighbors." So the existing tendency is to see the Christian life realized in the civil and moral; and again, if ever a teaching sent the Christian disciple for his spiritual life into the high-principled discharge of his work in the world, it is the teaching of the Theological Works.

Ordinarily the New-Church observer is inclined to see the Bible slipping from its place as the Word, and emptied of spiritual meaning; better acquaintance with the trend of Christian interest in the Bible and thought about it, would reveal to him (certainly historical survey would) that the Christian mind has been moving out of the letter into the spirit of the Bible. At least there is this movement, too, whatever negative and retrograde movements there are. And in the Theological Works, as any one who examines them comes to realize, there is laid open, as one of their chief contents, a new depth of meaning in the Scripture, which has to do right along with the enduring spiritual life of man. The reader is taken into this deeper sense by a critical apparatus and an exegetical technique which, he ought soon to see, is far more than the old allegorizing. But this need not be the exclusive road to the spiritual content of Scripture. The Spirit of truth can well be leading in an unappreciated fashion into this same truth by a direct and vital and un-technical way. In the greater passages of the Scriptures, that deeper spiritual meaning rises on religious insight anyway. But our point is that the Christian mind with the new day rises into a hitherto unoccupied level of truth in the Scriptures. It is perceptibly doing so here and there. And this again the Theological Works, one hundred and fifty years ago, declared they were designed to lead men to do. Let the

inquirer open the pages of that compact and meaty exposition of the spiritual sense of *Matthew,* "Matthew's Gospel,"* by the most gifted of New-Churchmen in insight into the deeper meaning of Scripture, and he will find nothing of more pertinent contemporary application than the words quoted a moment ago (see p. 281 above) from the editorial in *The Christian Century,* and the paragraph that immediately followed, which we will now add:

> Mayhap, some day, two or three of his closest disciples will go with him to another Caesarea Philippi, and he will be transfigured before their eyes. There will then begin the formulation of the grand explanation of his personality—who he is and what is his place in the vast evolutionary process of humanity. And mayhap from some fiery tongued Pentecost the insight vouchsafed to the elect two or three at Caesarea will be spread abroad as a conquering Gospel throughout the world. But to that stage we have not yet come. Ours is the more modest, the more human—perhaps it is also the more ineffable—lot to walk with him through the fields of corn and city streets, to sit in temple porches or on the lilied hillside, while he talks to us of the coming of the kingdom of justice and truth and peace. We listen, charmed, and convinced—yet not understanding!

Here is the Christian mind, yes, the Christian experience, moving vitally along the ways of the deeper and enduring and now pertinent spiritual sense of Scripture. The New-Churchman is too much tempted to say to such warm and candid talk of the present Christian experience, "Well, here in the Theological Works is the 'understanding' you feel is 'not yet'; here in the Theological Works is the 'formulation of the grand explanation of his personality'." As a matter of fact the New-Churchman knows *about* these things, by being told; the Christian mind and life are coming to know *them,* and this by being brought through vital experience and need to them. So he must be, too. But here again one has this persistent response of the present development to the thing forecast in the Theological Works. The forecast there of the entrance of the Christian mind on new depths of the Word is followed up in the actual

*"Matthew's Gospel," by Rev. John Worcester.

development of Christian thought. The truth given statement there, is actually at work in the current developments in Christendom. The influence of the truths proclaimed in those works, and given concise and weighty utterance there, is undoubted, widespread, and potent.

The tri-partite development, then, of which we have felt the Scriptures speak as the Second Coming, and which we have felt is actual, however inchoate, in Christian history, has some influence which one can assign it, and has won some recognition of itself in its character as the Lord's Return. The development is in its merest beginnings. It is confused and inchoate. Any evidences, other than the outspoken conviction of men and women banding together in the cause, are bound to be a little difficult to cite, and subtle to trace, and as fugitive as the development has been so far. It is confined to a few, as it is bound to be at first, for it is an epochal change and a disturbing departure from what has been. But it seems a fact. And if by any chance it is actuality, it cries for vision and faith. The sterner a man's sense that Christianity is at a cross-roads or at a crisis, the surer he must be that, whether this is the significance of cross-roads and crisis, the Lord Himself is returning to bear Christianity on to a new, brighter and fuller day. The New-Churchman, professing belief in this fact, cannot remain on the side-lines, criticising and judging and bearing no part; and the participant, swept along in the current of change, cannot be content to be "yet without understanding." It is an audacious challenge and a magnificent one which the Theological Works cry to us, or that the Lord, so we think, cries to us in them. *Maranatha!* The exclamation has the epochal force again. And the Divine strategy calls for an answering Christian statesmanship. Christendom is to help itself with the disclosure of the Lord's mind which offers, and move off again on a glorious offensive in the conquest of the kingdoms of the world for the Risen and Glorified Christ.

William F. Wunsch.

HOMEOPATHY AND SWEDENBORG'S TEACHINGS.

By James E. Young.

SAMUEL S. HAHNEMANN was born in 1755 in Germany, and died in 1843 in Paris. Swedenborg died in 1772, and Swedenborg's life-work was done before Hahnemann's was begun.

Hahnemann was a close student of the science of medicine, as it was known in his day. I have not been able to find any direct evidence that he ever read any of Swedenborg's religious or scientific works. I have no doubt, however, that Hahnemann, in his medical researches, must have consulted the same authors that Swedenborg did in his; and it is more than probable that Hahnemann saw more or less of Swedenborg's scientific works, if not his religious works.

Hahnemann started life as a regular physician, and practiced as such in various places in Germany. Medical practice in those days was very crude, not to say severe. It is true, that barbers were no longer the only surgeons, and that there were medical schools and colleges, and that the art of surgery and the practice of medicine were taught systematically; but the practice of medicine had not progressed very far according to the present view. It consisted mainly in strong doses of irritating and disgusting drugs, large draughts of tepid water, and meagre diet, together with cauterizing, blistering, purging, and vomiting. The one great panacea, however, was blood-letting. From brain fever to toothache, everything was treated by blood-letting; the only difference in the treatment of the various ailments being the part of the body from which the blood

was drawn. If a patient did not get better after a copious bleeding, he would be bled again and yet again, until he was absolutely exhausted; and he was then left for nature to do what it could. When the drugs were given, if by any chance they proved efficacious in one trouble, they generally caused a disturbance in some other part of the human anatomy, and a recovery from disease in those days was indeed a matter of chance.

Hahnemann, early in his career, became disgusted with these methods; so much so, accounts have it, that for a time he gave up the practice of medicine, and took up the translation of medical works and library work to maintain himself and his family. He worked and experimented, seeking better methods of practicing medicine.

He one day happened to note that men working on and about quinine very often developed certain characteristic ailments or symptoms. Upon further examination, he noted that these symptoms were similar to those that quinine cured in other people. With this as a cue, he took doses of quinine himself, and induced some of his friends to do likewise. He carefully noted the symptoms, and he found them more or less similar in all cases. He found such symptoms among the sick, and he gave them small doses of quinine; and he found that the quinine removed the symptoms without detriment to the general health of the patient.

He did the same thing with other drugs. He tested them on himself and friends; and he found that the positive effects of these remedies on the healthy human body was similar to the morbid symptoms of the diseases which they cured.

He soon began general treatments in this way, and with marked success. He laboriously continued his researches; and encouraged by success, he became very enthusiastic about his discoveries. In 1810, he published the first edition of his great work, the "Organon," in which he maintained that the homeopathic therapeutic rule was a general rule

applicable to all curable disease. In his own words, "In order to cure disease in a mild, prompt, safe and durable manner, it is necessary to choose in each case a medicine that will incite an affection similar to that against which it is employed." Whence came the motto, "Like cures like." He published many works elaborating this, and giving the results of other drugs which he proved. He wrote and worked also in order to make people realize the importance of hygiene in the treatment of the sick. The discovery that like cures like was not original with Hahnemann; but he was the first to elaborate it and use it on a large scale.

It would be of no use to tell of the troubles and persecutions Hahnemann and his followers underwent on account of this new method of practice. He performed many cures easily, pleasantly, and thoroughly. He made many enemies; and, in addition to being ridiculed, he was made a criminal. He was driven about from place to place, as his method of practicing was put under the ban of the criminal laws. He finally went to Paris where the laws were freer. He established a large practice, built up a great following, and died in 1843, enjoying great renown as a successful physician and founder of a new school of medicine.

Homeopathy was taken up in many countries, particularly in the United States, where it grew and flourished in spite of persecution. It has thoroughly permeated the whole science of medicine, and has performed wonders in the way of modifying the general use of medicine. Bloodletting has not been practiced for three-quarters of a century, and the whole science of medicine has progressed along the lines laid down by Hahnemann. Of late years, however, homeopathy is rather dying out as a distinctive method of preparing and applying medicines. The gradual change of the exclusiveness of homeopathy is reflected in the vote of the American Institute of Homeopathy, the national organization of homeopaths. Some years ago, the Institute, after much discussion and long consideration, voted that in the opinion of the Institute, "A homeopathic

practitioner is one who adds to his medical knowledge a knowledge of homeopathic therapeutics"; and the vote further declared it "a method of practice, that a homeopathic doctor should make use of all contemporaneous discoveries in the field of medicine." Homeopathy is being united with a new school of medicine growing up as the result of the advance in scientific knowledge.

Hahnemann's discoveries seem to have found great favor among New-Churchmen, and a large proportion of them are treated by homeopathic methods, and believe more or less in the claims of homeopathy. In the past, various attempts have been made to connect the teachings of Hahnemann with those of Swedenborg, and to show that Hahnemann applied on the natural plane the spiritual teachings of Swedenborg.

Homeopaths make claims that are very interesting to New-Churchmen; for example, that "like cures like" is the rule to be followed in healing; that drugs do not act at random in the body, but that each drug selects a given organ or set of organs upon which it shows its action. The theory of "high potency," which is conceded to have been originated by Hahnemann, and also the theory of the "psora," are very interesting. The theory of psora is, that starting with the earliest of mankind, a certain amount of disease became established in the human organism. This was passed on to the succeeding generation, which in its turn added to it and passed it on to the next. This continued until disease got to be so strong that it caused the dying out of whole races of men; and this is the reason, he says, why there are now extant so few of the old races or tribes that formerly flourished upon this earth. He maintains that new races must come into existence from time to time, and make fresh starts, or the whole of mankind will become extinct.

Hahnemann saw this psora cropping out everywhere in the diseases of mankind. It is on account of it that man is mainly subject to disease. If it were not for this and

for man's own indiscretions, he would be free from disease and possibly free from death; but now, no man, no matter how careful a life he leads, can be free from disease and death on account of the existence of psora.

This theory of the psora is interesting to New-Churchmen on account of Swedenborg's statements as to hereditary evil. Swedenborg says that mankind is all evil from heredity. Evil began with the early men after the fall. It became part of their nature and was passed on to their descendants. It was added to by each generation, until it became so strong that it would overpower and annihilate us, if it were not for the mercy of the Lord who shields us from it and who so rules the universe that no one of us is punished for hereditary evil, but only for those evils which we appropriate to ourselves of our own free will.

The two theories or doctrines, that of the psora and that of hereditary evil, coincide very closely, especially when we consider the fact that evil corresponds to disease. They differ in that Hahnemann's doctrine is carried through to the inexorable conclusion of the scientific law, while Swedenborg's conclusion is tempered by Divine Mercy.

The corollary of the theory of "like cures like" is, that only drugs that cause morbid symptoms upon the healthy, that is, only drugs that have a toxic effect, can be used as medicine. If this were so, mankind would be barred forever from all the kindly, beneficent, and healing herbs which God has provided. Nothing but evil can be used to cure evil! This surely cannot be so.

Evil causes disease. Disease is but a form of evil. Evil in the true sense is a negative quality. It exists, if you can call it existing, only as an opposite to good. No reader of Swedenborg would claim for a moment that evil cannot act upon evil and good result from the action. God performs daily untold numbers of uses, and good uses, by means of evil. God's purposes are wrought by means of evil men and women who, while carrying out their evil purposes, do God's work. The evil agents are, in some

cases, the best that can be obtained, and so they are used. God alone knows how much better the result would be if He could find good agents to perform His uses. He does find some good ones; and let us hope and trust that the number of good ones He is able to find is increasing from day to day, and will increase continually. Because God uses evil to perform His uses, it cannot be that He is restricted to the evil. He can and does make use of evil, but He always prefers to use good; and He is continually in the endeavor to help us to become good so that He can use us. So in selecting rulers for mankind, so in teaching mankind, so in regenerating them, so in doing all the uses of this earth, so in the cure of diseases, evil is useful, but only because it is guided and checked by the Lord, and only because good is not available. We read that the Hells are ruled by opposites. "Like cures like" is correct to a certain extent; but as for regarding it as the only infallible rule of cure, as for depending wholly on it, as for using it exclusively and denying any other method, it is a great mistake, and is a negation of the great underlying principles in the working of Divine Providence.

The theory has now been in existence and been actively exploited for over 125 years. Keen, capable students, very enthusiastic and working under the spur of persecution, have given it their best thought; and it is safe to say that a greater amount of time and study has been given to this theory than has been given to any other single theory of cure.

The result of all this has been very important discoveries in particulars, but the gradual dying out of the acceptance of the theory as a whole. It was very successful at the outset because at a time of haphazard medical practice it was able to command a careful, systematic trial of drugs, painstaking noting and codifying of results, and a willingness on the part of its practitioners to follow implicitly the lead of some one they considered their superior. Thus the system received the benefit and the impetus of cumu-

lative effort along one line, resulting in a collective growth from a unity of purpose that could not fail to be helpful and beneficial in its results. Its results too were compared with the results of the vague, uncertain groping practice of medicine of its day.

The tying up to one theory or plan of work, while it had its beneficial results, could not fail also to have bad results. At the outset the motto was given the force of a law. A scientific law, so-called, is not like a law passed by a legislature. A scientific law is but a summing up of the average results of study and experiment. It is liable to be changed, and it abounds in exceptions. It is not a rule that is certain, and to be followed implicity, as is a law of the land. Homeopathy, by adopting "like cures like" at the start,—perhaps because a catchword was wanted, or perhaps out of deference to Paracelsus, a former user of the theory,—became constrained to support it. The endeavor of the homeopaths during the last hundred years has not been so much to forward the essence of Hahnemann's discoveries and to use them as a basis for advance, but rather to prove that the law which was laid down at the outset was infallible; in other words, they were not striving to find a system of cure which would be elastic and would advance with the increased advance in general human knowledge, but they were fighting to show that when Hahnemann made the statement, "like cures like," he made a correct statement, and that the statement which he made was infallible, was final and for all time, and never, under any circumstances, could be wrong, and never could be insufficient or outgrown.

If the rule were sufficient and adequate, it would surely be established by this time. Whether a drug or a system cures, can be proven in a comparatively short time. It has been likened to Swedenborg's doctrines, and it has been stated that the growth of homeopathy is slow for the same reason as his doctrines are slow in being received; viz., that this world is not yet ready. The difference is so apparent

that it hardly need be pointed out. Whether a medicine can cure or not, is susceptible of comparatively speedy proof from the results. The only way for the average man to prove that Swedenborg's doctrines are true, is for him to die and find them so. The growth of the so-called Christian Science Church, depending as it does on cures of physical diseases, shows what would have happened to homeopathy if it were true to the extent claimed for it by its enthusiasts.

The conclusions of Hahnemann, and indeed of the present science of healing are based upon experiments, a careful examination of the results, and of deductions made from these results. From these deductions the causes of disease are arrived at, and the treatment determined upon. The science of medicine today is an empirical science, and depends on inductive reasoning, *i. e.*, a reasoning from effects to causes.

Swedenborg, when he started out to seek through the body for man's soul, laid down for himself a definite mode of reasoning. He held to this through life. He decided that effects teach nothing but effects, and when examined alone, they do not reveal a single cause; but causes explain effects, and to know how effects flow from causes is to be wise, but to seek for causes merely from effects is the reverse, because then deceptive appearances are observed which the student mistakes for causes, and this turns wisdom into folly. Causes are prior and effects are posterior; and prior things cannot be seen from posterior things, but posterior things can be seen from prior things. This is the true order; and this is the reason why we should deal first with the spiritual world, for all causes are there, and afterwards with the natural world, where all phenomena are effects. This is the deductive method of reasoning, that is, reasoning from causes to effects.

Swedenborg made exhaustive studies of the body, its origin and its component parts. He started first with the origin and formation of the body in the soul. He defines the soul as being the purest animal essence, celestial and

spiritual, which raises up and modifies the simple fibre of the body, and at the same time enters into the blood both white and red. It constructs the whole bodily form, such as we behold it with our eyes; therefore, the whole of the soul is in every part of the body, and it is the one only substantial which reigns and lives in the whole bodily system. He tells us the human body contains the whole universe in its essence. In other words, man is a microcosom; a conclusion that was not originally Swedenborg's. Everything in the universe is represented in our body, and the whole universe is necessary for the continued existence of our bodies. He examined very carefully through his own researches and through exhaustive studies of the researches of others, the manner in which our bodies are constituted; and he tells us our bodies are composed entirely of fibres, and this includes the bones, hair, and all parts of the body. He says that in the body there are strictly earthly parts, such as saline, sulphureous, oily, aqueous, and others drawn from the mineral and vegetable kingdoms and also from the atmospheres which are within the red and white blood and other humors arising from the blood and which surround the blood. These are angular forms, inert, cold, dead, heavy, material and corporeal; and they are those veriest forms which constitute that which is called the body. They contribute nothing whatever to its quality except that the soul can thus and in no other way descend from its heaven and dwell upon the earth. He also says the forms themselves of the members, organs, and viscera in man as to their woof and tissue, are from fibres arising from their first principles in the brain; but they are fixed by such substances and matters as there are in earths, and from earths in air and in ether, and in order that all things of the body may preserve their formation and thus be permanent in their functions, man requires to be nourished by material food, and to be continually renewed. This is effected by the blood. The blood contains in itself all organic forms from the first spiritual to the lowest angular;

thus it is the compendium and complex of all the forms of nature.

There are three principal kinds of blood, all coming from the red blood, which in its different forms circulates through the brain and the fibres and outside the fibres; and to the end that the blood may thus change and circulate, it must be compounded and recompounded, and it therefor needs daily aliments or foods drawn from the stomach. It also needs purer foods drawn from the circumfluent air and from the ether. Thus there is a distinct circulation of the red blood, a distinct circulation of the purer blood, that is, of our animal spirits, and a distinct circulation of the purest blood, that is, of the essence of our soul; and there are distinct vessels, arteries, nerves, and simple fibres through which each of these kinds of blood thus circulates. These three bloods are nourished from substances dry and liquid. These come in the first place through the gullet from food and drink. There is also a more subtle nourishment, little obvious to the senses, which is drawn in from the circumfluent air by the respiration of the lungs and by the cuticle, and is introduced immediately into the capillary veins. These aliments are both dry and liquid. To receive these, infinitely small pores of the body are opened and closed according to the needs of the red blood, and according to the state of the purer blood. Of these aliments, the amount insinuated is so great that it sometimes exceeds the amount of the aliments taken in by the gullet. The quantity and the quality of this nourishment does not depend on our own arbitrament, for it is remote from the senses and is governed for the most part by Divine Providence.

As to this fact, Swedenborg says a vastly more prudent dispensation is made by the Divine Providence than is made by us in respect to aliments obvious to the senses—aliments which of our will we put into the mouth and stomach without discrimination.

A third and still more remote cause of nourishment, but a very important one, is that which is received by the so-

called "Sanctorian respiration," so named from its discoverer, an Italian anatomist. By this respiration, aliment is drawn not as before from the air, but from the ether; and this aliment is not led directly into the veins or red blood, but is led through certain fibres toward the cortical brain, and is thence insinuated into the purer blood for the strengthening of the animal spirits, and through them into the blood. Upon this nourishment depends the quality of our animal spirits which constitute the principal essence of the red blood.

In regard to the diseases of the human body, Swedenborg says:

> There are diseases of the blood vessels or of the red blood, there are diseases of the mediate fibres or of the purer blood, and there are diseases of the simple fibres or of the purest blood.

Diseases of the red blood are diseases proper, and indeed are diseases of the body. They spring for the most part from the red blood and its vitiation. From this the other humors take their vitiation, and thence the glands, muscles, viscera, and finally the nerves.

The diseases of the purer blood are not properly diseases of the body, but are diseases of the lower mind, that is, the animus, the mind men have in common with animals, which regulates the various actions of the body. The term is used by Swedenborg in contradistinction to the intellectual mind. The diseases of the animus are called sicknesses and passions. A vitiated state of the animal spirits causes the sicknesses which affect first the animus, causing, for instance, such manifestations as anger, fury, jealousy, melancholy, inconsistency of moods, foolishness, impatience, timidity, weakness of the imagination, lack of memory, etc. These flow into the body just as the purer blood flows into the red blood, and result in bodily diseases.

Diseases of the purest blood are proper to the intellectual mind, to which belong perceiving, thinking, judging, and willing; faculties which do not pertain to the lower mind but to a sphere which is above the lower mind in man. Such

diseases are not properly speaking diseases, but rather they are affections of the mind and perversions of its state. They are various loves of self, vain ambitions, misanthropy, hatreds, excessive desires for depravity, whence come malice and insanities of which there are many species, imbecility, stupidity, hallucinations, and many other ills, all of which spring out of a wrong conception of principles representing the connecting order of causes and ends, resulting in a complaisance toward the lower mind and its unbridled cupidities. They are especially caused from the banishing of conscience. These appear in the body as evils, vices, and general desires for transgressions and excesses of all kinds. There are also still higher diseases, that is, diseases of the soul; and of these Swedenborg says that neither diseases are predicable nor sicknesses, but rather guilt and consequently essential changes of state.

All diseases of the body have some corresponding sickness in the animus, and corresponding to this an affection or change in the state of the mind. They are, however, separate. Those which are called diseases in the body are sicknesses and passions of the animus; they are changes or perverse states in the mind, and they are guilt in the soul; the pain which is in the body is called anxiety in the animus, evil conscience in the mind, and hell in the soul. Billious fevers in the body are anger and fury and resentment in the animus, and they are burning hatred in the mind. Paralysis in the body is foolishness in the animus, and fluctuation of the will, and lack of power of determination in the mind. So also in all the other diseases. Each disease of the body has a corresponding effect on the animus, the intellectual mind, and the soul.

Diseases of the animus affect the body, the intellectual mind, and the soul; and so with the diseases of the intellectual mind and the soul. They all affect each other. So the science and art of medicine for its utmost perfection would require a complete knowledge and understanding of all planes of our existence.

As to causes of diseases, I will now abridge what he says on this subject in his work on "The Fibre":

All those agencies are causes of diseases of the body which change a better state of blood into a worse. When the blood is changed, then all the humors that come from the blood as from their storehouse and seminary are also changed; and with the blood and humors, the vessels and the several fabrications of vessels and fibres, and consequently also the members and viscera, and finally the whole corporeal system.

The first, principal, and most general cause of the disease of the body is its sustenance, that is to say, its nourishment from substances dry and liquid. Aliments are substances which freshen and renovate the blood. On the quantity, quality, and dispensing of the aliments depends the condition of the blood. An excessive quantity even of aliments of the better kind is injurious. The quality of all foods and drinks is different; one is suitable, another unsuitable according to the nature of each person's blood and body. The dispensing, a matter which is of the utmost importance, demands that a larger or smaller quantity of this or that aliment be furnished the blood, therefore the most general cause of disease is a quantity or a quality of aliments badly dispensed.

Ignorance as to quality of nourishing foods, as to our constitution, and as to knowing the quantity and quality which is needed by the recipient body are the main causes of disease; and moreover the fact that choice of foods and aliments is left to our will and its desires—these circumstances produce the effect that the same causes which are causes of life are causes of the destruction of life.

So likewise the affections of our animus and mind; for as many as are the desires and as many as are the cupidities, so many are the heats and excitements of life; and an immoderate excitation brought on by those desires which tend to depravities and are inimical to us—that is to say, of a worse quality badly dispensed—produces a like result, namely, that of our destruction or death. Just as abuse or quantity injures, so does defect or too great paucity.

So the principal and general causes of diseases on all planes are the same causes as those by which we exist and subsist, that is, by which we live in the body. They are also the same as those for which we die; so that the causes of corporeal life are also the very causes of disease and likewise of death; for we live on aliments drawn from the earth and from the air and from the ether, and a quantity of a quality of these aliments badly dispensed

is a true cause of disease, and is the true cause of the fact that every day we draw nearer to death.

There are mediate causes of disease which interfere with the distribution of aliments both terrestrial, aerial, and etherial, and likewise which inhibit the emotions of the animus and the mind.

There are also ultimate causes of disease which interfere with the discharging of the bowels and bladder, the removal of waste by the blood, through the pores and by Sanctorian respiration, etc.

There are also hereditary causes that are derived from parents, and superadded causes which come from previous acts of life; but neither of these causes can properly be said to be causes of disease, since they are only dispositions for receiving diseases of one kind of species or another.

As to the so-called accidents or contingent causes which cause wounds, diseases, and death, Swedenborg says that in fact there are no such things as accidents; that there is a series and connection of these contingent causes from the first, and since first causes in the animal body arise from the soul, hence also do these contingent causes of disease. These therefore necessarily spring from the soul as from their source, and from its change of state; that is to say, according to the nature of the soul, or according to the nature of its reception of the influx of life from the supreme spiritual form, such are the contingencies which inflow into the series of our life.

Although it is somewhat outside the scope of this paper, I cannot refrain from mentioning here, an incident cited by Viscount Grey of Fallodon, the noted English statesman, illustrating Swedenborg's statement as to the real cause of so-called "accidents." He is telling delightfully of a long walk he had through the woods in England with Colonel Roosevelt in order that Colonel Roosevelt might hear some of the English song birds, and the narrative proceeds as follows:

One trivial incident there was in our walk which gave us some amusement. We were going by footpaths down a river valley, a very beautiful, but a very tame and settled country, where anything like an adventure seemed impossible. We were on a path

which I had known for many years, and along which I had walked many times, not only without adventure, but without even incident. Suddenly we found ourselves stopped—the path was flooded, some weeds had blocked the river close by, and instead of a dry path we had about twenty yards of water in front of us. The water was not very deep, certainly not above our knees, but I had not intended that there should be any wading in our walk nor had I prepared for it. I asked if he would mind going through the water, to which, of course, he replied that he would not. So we went through, got wet, and in the course of the afternoon got dry again as we walked. Nothing of the same kind had happened there before; nothing has happened since. I think there was some magnetism about Colonel Roosevelt's personality which created incidents.

The distinguished statesman, possibly drawing from his experiences in India, in his reference to the magnetism of Colonel Roosevelt's personality and its power to create incidents, is exactly confirming Swedenborg's theory as to the happening of so-called "accidents."

The blood of one man is never entirely like that of another, as neither are the animus and mind; therefore we are all to a different extent more or less prone to taking diseases. One thing innate with all of us, and which we derive from our parents as a universal characteristic, is our decline and ultimate death. Therefore, with advancing age we come into sicknesses or infirmities, the complement of which, or the last line drawn under the sum of the sicknesses, is the death of the body.

For diseases purely of the body, Swedenborg recommends drugs from the mineral, vegetable, and animal kingdoms which purify and restore the blood; also regulation of the food or dieting, and on this latter he lays great stress. He also recommends motion and rest, sleep, the temperature of the air, and tranquillity of the mind.

For the diseases of the animus, he also recommends drugs which purify and restore the blood, and in addition, agreeable and pleasant society and moral philosophy, and the pleasures of the festive board. He adds, however, that in treating these diseases, it should be carefully ascertained

whether the sicknesses arise from depravity of the red blood or of the body from the animus, or from the perverted state of the intellectual mind.

For cures of the intellectual mind, he recommends, in addition to the remedies for the cure of the animus, that the mind suffer itself to be informed by masters who have saner judgment, thus from natural and revealed theology; and especially that the mind acquire habits of cheerfulness, and that it curb and restrain its animus and the impetuosities thereof, and thus set itself free under its own law and liberty.

Swedenborg, although he refers to taking drugs, nowhere states what drugs shall be taken or how the proper drugs shall be ascertained. He states that the blood for its purposes draws from its various sources such things as are akin to it, and that those things are akin which correspond to the affections of its love.

It is the writer's opinion that the science of correspondences is the one and only real science. By its means, the origin, formation, and processes of the dead matter comprising the automata of which this universe consists can be ascertained. By means of knowledge of the science of correspondences, the automata can be regulated and kept going. Without doubt, Swedenborg, if he had gone into the matter, would have recommended the application of the science of correspondences to the practice of medicine. The real cause of the disease having been ascertained, the drug selected, if a drug were required, would be the one that would have relation by correspondence with the cause or with the part affected. This opens up immense fields for investigation and thought, and is, of course, entirely beyond the scope of this paper. I might say, however, in passing, that the heart corresponds to love; gold also corresponds to love, and I think that homeopathy has shown that gold is beneficial to the heart as a medicine. It has also shown, I think, that silver is beneficial in diseases of the lungs, both silver and the lungs corresponding to knowl-

edge. Note also the fact that different drugs affect different organs of the body.

Swedenborg's rules of health would require, first, a keeping watch over the reception of sustenance by the body so far as it is within the power of our wills to do so; also an avoidance of all methods of thinking or habits of the body or of the mind that would unduly excite the animus; and also so acting as to keep our intellectual minds and conscience free from all states or conditions that will tend to depress or to react harmfully on the animus. If disease comes, he recommends a careful examination on all the planes of existence, to determine where the disease originates, and then to treat it on that plane with its proper method or medicine. Swedenborg places great stress on the minds and their influence on the body. His writings contain many statements as to the effects of various states of mind induced by evil, upon the body through the closing of the pores, etc.

So much importance does he give to this, that as we know, cults like that of Christian Science and various mind cures have arisen, based on his teachings, and have succeeded in effecting cures through the mind on the body. Swedenborg, however, recognizes that diseases can and do originate in all planes, and can and do spread from one plane to another; and he recognizes the necessity of drugs in their treatment. A very important fact in this connection is Swedenborg's statement that prior things from which are posterior, or simple things from which are composites, are the more perfect. They are more naked and less covered over with substances and matter devoid of life. Every prior thing, the more prior it is, and every simple thing, the more simple it is, because it is more perfect, is more exempt from harm. Therefore, he states that the most frequent cause of disease is from the body and the vitiation of the red blood, the diseases spreading from there to the animus, the intellectual mind, and the soul. The mind, in its different planes, is a very strong force in bringing on

diseases, and also in curing them; and it should always be considered in relation to all manifestations of disease; but the body being the most posterior is the most liable to disease.

The New York World, a short time ago, contained the statement that such has been the advance in the prevention and cure of disease and the general improvement in sanitation and knowledge of the science of healthful living, that a million and a half lives were saved last year of people in this country who would have died under the death rate prevailing in 1880.

The prospectus of a well known sanatorium in this country reads:

> Most people are ill because of wrong modes of living. . . . Unfortunately, it is a rare thing to find any one, however well-educated, that knows anything about what proportion of the different nutritive elements the human body needs, nor does he know anything about the amount required.

Again speaking of the importance of this knowledge for the prevention of heart diseases and blood-vessel diseases in middle life, it says:

> More should be done for the prevention and care of acute and chronic diseases; but more important, is a proper effort in the prevention of disease rather than its cure.

Thus we find Swedenborg about 175 years ago, amid an orgy of blood-letting and of the horrors of the old practice of medicine and long before Hahnemann started his crusade, going to the root of diseases and telling of methods of cure that the world is just now reaching. When in the future, medical science will consider the different minds as well as the body, and will study into the interrelation of the minds and the body under the guidance of the science of correspondences, we shall be on the pathway to a perfect science of medicine.

In conclusion, I would call attention to Swedenborg's rules of life as being a good guide to health:

1. Often to read and meditate on the word of God.
2. To submit everything to the will of Divine Providence.
3. To observe in everything, a propriety of behavior and to keep the conscience clear.
4. To discharge with fidelity, the functions of one's employment and duties of one's office, and to render oneself in all things useful to society.

JAMES E. YOUNG.

AMERICAN CITIZENSHIP.

By W. W. Towle.

THE extent of restraint which must be put upon the natural or innate right of individual freedom is determined by social necessity and the good government of the community, the state, and the nation. Ever since man became a social being his personal liberty from time to time has necessarily been curtailed to meet the demands of family, tribe, clan, state, and nation. The protection of the rights of every other person enters into the law and rules governing his conduct as a resident or citizen of his country and as a member of society.

In breaking away from the rule of the mother country the framers of the American Constitution laid the foundation for a government assuring equal rights and opportunities under the law and for the enjoyment of the most wonderful and enlightened citizenship the world has ever known. This status has been attained by adopting the best of the customs, usages and statutes of the old country so far as they were applicable to the institutions of the new. The original provisions of the Constitution have weathered attacks from all quarters for nearly a century and a half, standing out as the guiding light for salutary legislation as clearly as when they were first inscribed in that monumental document. The amendments from time to time have not changed its main provisions. They have only added to its efficiency in voicing the will of the people in certain great political advancements.

The acknowledgment of certain inalienable rights of mankind, whether contained in written documents, bills of rights, or other established declarations, is the foundation of all law. A general or unwritten recognition of natural

right and justice, while of supreme concern in the enactment of law, is of a more flexible nature than that of an adopted written form. Magna Charta, often referred to as the great reservoir of human rights, was in reality to a great extent only a restitution of ancient privileges of the people which for many years had been ruthlessly overridden and rendered of no effect. The most serious problem before the thinking minds of America today is its declining citizenship.

While it is not intended in this paper to take too pessimistic a view of the situation, yet it must be admitted that the citizenship of our country has broken away from the anchorage provided by the fathers; and, adrift, it is tossing about in dangerous waters. Our attention may well be called to a few of the causes of this parting of the cables, and to some of the life-lines which are being thrown out in the hope of bringing it back to safe moorings.

Among the civilized nations of the earth the United States now stands the first in crime. For the years from 1910 to 1922 the general population increased 14.9 percent; in the same period the criminal population increased 16.6 percent. The largest proportion of the criminal increase was found in crimes accompanied by violence. According to the report issued by the American Bar Association at its recent meeting at Minneapolis, there were 260 murders committed in New York City last year, and only three convictions obtained; while in London during the same period there were 17 murders, not one of which crimes was unsolved. There was a time when the robber and the burglar took life only as a measure of escape; but of late pay-roll hold-ups and robberies of all kinds are often preceded by the fatal use of firearms. Shooting to kill seems to be the pastime of the highwayman of the present day. Of other crimes not always attended by violence is the illicit manufacture and sale of moonshine, with little apparent restriction. Of the lesser offences, those against traffic laws and the disregard of the rules of the road and

of the rights of other persons by reckless drivers of automobiles, among which transgressors appear many of the so-called higher class of society, all tend to lower the standard of citizenship. The man who after looking around and ascertaining that there is no traffic officer in sight unwarrantably speeds up his automobile, by that act lowers not only his own citizenship, but by his example of infringement of the law, adds so much to the general disregard for the rules and regulations existing for the public safety.

Our government is one of laws and not of men. These laws are made by majorities, which method of legislation is of the fundamental essentials of our government. If equal rights and protection are to be afforded to all classes, then there must be a wholesome respect for those laws by all persons regardless of social position.

Up to the time of the civil war, immigration had been steady, normal and wholesome. It was not so large that those of the same nationality segregated in social and political life. There was a general intermingling of the new people with the native born. They came with the intention of taking up their permanent residence in this land, and making it their home, adopting the ways and customs of this country. They soon became assimilated, and we were on the whole a people of common tastes and interests.

The vast influx of immigrants which has flooded the country since the close of the civil war down almost to the present time, has come in response to the demand of railroad companies, land-grant companies, and the manufacturing enterprises, for workers that could only be obtained from foreign lands. Immigrants of all nationalities and religions, and with or without education, people who were born and had lived under governments in whose administration they had had no part, were accepted with no thought or safeguard for our national life.

With some limitations this freedom of immigration continued until but a short time ago, when Congress awoke to the fact that the time had come and was long past, when,

if we were to preserve our identity as an American nation, the flood of foreigners landing on our shores must be stopped. The three percent limitation law was passed and put into effect; not, however, before a million and a half radicals had appeared, who are now seeking to change the form of our government to one of some degree of a communistic state; and these ideas are being advocated by over 400 newspapers and periodicals that are read regularly by five million people.

In recent years the educational institutions of our country have been giving increased attention to the bearing which sex-hygiene has upon citizenship. They have so far recognized the teaching of these underlying elements in the propagation of the human race, that established courses in these subjects have become a part of the curriculum of most of the schools and colleges. It is fundamentally true that all society is obligated to see that human life, once born into the world, has a chance. It is the right of the child to be well born, and not to be handicapped by inherited disease, feeble-mindedness, or criminal proclivity. The effect of the modern doctrines of eugenics, as the science of good breeding, is taking a strong hold on the minds of those having the public welfare at heart, and is making itself felt in the halls of legislation, both in the interest of the unfortunate defectives and that of society, the necessity of which has been made manifest by the continuously increasing flood of incompetents, and the transmission of their imperfection to succeeding generations.

It has been scientifically demonstrated that these hereditary, mental, physical and psychical taints may be bred out of the populace of any community. From ancient times marriages between relatives of certain degrees have been prohibited. Some of the states by law now forbid the marriage of epileptics, imbeciles and the feeble-minded. But as a whole the legislatures of the country have not yet been aroused to the need of enactments upon this vital subject. Especial interest in this phase of the purification

of the citizenship has been excited by the formation of the Eugenic Society of the United States, which has started out with a roll of officers among whom are many of the most noted educators of the country.

Two interesting illustrations of the causes of heredity cited by Professor Gregor Johann Mendel, a noted authority on the laws of inheritance, brought a new method and a new hope for regenerating the world. He says:

> We should no longer take the fatalistic view that "we have the poor with us always," to be accepted as inevitable. . . . We can conquer the slums, if we go about it right, and recognize that for the most part, slum people make slums and keep them going by procreating more slum people.
>
> A thriftless fisherman born in 1720 had twelve hundred descendants traced in 75 years, of whom 310 were professional paupers, 7 murderers, 60 habitual thieves, and 130 common criminals. About the same time as this fisherman, lived Jonathan Edwards, one of the finest specimens of New England manhood. Out of about the same number of descendants, 295 were college graduates, 100 clergymen or missionaries, 75 officers in the army or navy, 60 eminent writers, 30 judges and 13 college presidents.

The report of the Massachusetts Society for the Prevention of Cruelty to Children for the past year, states that "by a conservative estimate there are 50,000 feeble-minded persons in our state." The problem is staggering.

> It is disheartening in our work not to be able to provide custodial care for cases of real need. Will the State attack the source by preventing the marriage of the feeble-minded, and by making adequate provision for the segregation of those unfit for community life? Reproduction of the mentally unfit must be stopped or we shall be overwhelmed.
>
> The State, representing Society as a whole, has a vital interest in the quality and character of its citizenship. The State, therefore, has the right and the duty to see that the physical and the moral welfare of its children, its future citizens, is safeguarded.
>
> When we consider that children under fourteen years of age constitute one-third of our population, and that in a few short years they will become a large proportion of our adult population, we get some idea of the extent and importance of the State's interest in child welfare.

So far we have considered legislative guards of citizen-

ship,—obedience to organic law, and punishment for the disobedience (for little regard would be given to any enacted law unless some penalty followed its infringement).

Now may we look at the matter in the light of Christianity. Citizenship must from its very nature be dependent upon character; and that character which makes for good citizenship must come through spiritual development. Legislative compulsion and moral training may serve for a time; but without spiritual development there will have to exist a continual fear of the law, and a constant moral guidance.

The Federal Council of the Churches of Christ in America and State Federations have some time since gone beyond the old belief that the chief concern of man was to prepare for the next world, and to ignore the present. And so all the Protestant Churches, regardless of doctrine and creeds, are working together for the uplift of humanity, the amelioration of the dark side of human progress, and the bringing about of a better citizenship.

We of the New Church are taught that the good citizen of his earthly country, after his natural life ceases becomes a good citizen of Heaven, for Heaven is then his country. The churches seem to be realizing that, as far as most of the great essentials of Christianity are concerned, there is in the New Church a common ground upon which they can all meet. That is manifested by the frank admission by ministers of other Protestant denominations, who also express their joy at coming together in the auditorium of the Church of the Boston Society; so much so that, in the report of the celebration of the twentieth anniversary of Rev. E. Tallmadge Root's service as the Field Secretary of the Massachusetts and Rhode Island Federations of Churches, held in the Boston Church a short time ago, it says:

> The beautiful interior of the Church of the New Jerusalem, generously opened for many Union and Federation gatherings, is becoming a sort of an all-Protestant Cathedral.

It is refreshing to learn that the greater church or our external organization, has become well established as a church among churches; and further to learn of the acknowledgment that its teachings afford a common ground upon which the representatives of other creeds and doctrines may come together.

There lies before this body of federated churches a tremendous task in the present opportunity, the accomplishment of which will clarify the citizenship of the whole land. It means the united effort of all the clergy and all the laymen. The call has gone forth. There must be no slackers, no quitters, no retiring to cave or tent. The universal plea is, to let the spirit of Jesus prevail in the social and industrial world. All other means of stemming the tide of the prevailing disorders having failed, now give Christianity a chance.

The storm of protest by the Protestant, Catholic and Jewish Churches representative of fifty million people was potent in causing the discontinuance of the twelve-hour day for the employees of the United States Steel Corporation. A part of the legislation for which the churches are now working is a constitutionally-proof federal law regulating child labor, which will result in the emancipation from industrial servitude of 1,060,858 children between 10 and 15, of whom 378,063 are between 10 and 13 years of age, at work in mills, manufactories, and mines in the United States.

The Federation of Churches has enlisted itself with all its powerful resources in upholding and urging on the enforcement of the provisions of the eighteenth amendment, and has contributed largely to awakening the American conscience, which is even now aroused as it has not been since the struggle to suppress slavery.

There is much to overcome, however, to enable the church to get down nearer to the daily affairs of the common people. When asked, "Why labor dislikes the church," the reply of a noted leader of a brotherhood of working men was:

The church is not for workers but for business men and employers. . . . The names of the board of trustees of any big church in the City, are those of men in spats and creased trousers, almost to the exclusion of those in brogans and blue denim.

Other replies were as follows:

I don't think very much about it, because the church doesn't think very much about us.

I used to go to church when I was a boy living in the country; but when I moved to town, I found out that the city church had no use for the man who wears overalls.

The labor unions are practising the Christian law of service more closely than the churches.

The Christian Herald requested 1200 newspapers to ask people at random if they went to church; and if the answers were no or not often, to ask why. It develops that nearly two-thirds of the men and women interviewed in towns of every size from the Atlantic to the Pacific do not go to church, or are only occasional attendants. Summarizing the reasons for non-attendance, the *Herald* finds them to be, "uninteresting preaching, too much denominationalism, coolness toward strangers, failure of the church to keep par with the spirit and thought of the times, too much sameness and indifferent music." And the *Herald* continues: "Outside of its services, the church might well take a part in the civic, economic and social work of the community." "If it stands aloof," as a prominent church woman said, "the public will pass it by."

Much of the social life formerly centering about the church in the more leisurely past has been sacrificed to the movies and the automobiles.

Since it is hardly possible and certainly not desirable to halt the passing of time and the progress of the world until the church catches up, it is evident that the church must adapt itself to modern conditions, if it is to maintain or increase its appeal to the public at large.

The clergy are actively doing all in their power to bring about a united feeling that the spirit of Christ, in which all may meet, may prevail throughout the social and the

industrial world. The laymen and public generally, through indifference or selfishness in their own affairs, apparently are not supporting the ministers in this work. *The Watchman-Examiner,* the national Baptist publication, in a recent issue, makes the following appeal for a "square deal" for the churches:—

> The churches are not having the "square deal" so much talked about in recent years. . . . They are turned over to those making up their membership, often a small company, while the rest of the community washes its hands of the responsibility and disavows with an easy nonchalance any connection with them.
>
> The church in the community is a financial asset. Its existence makes each man's property more valuable. Church privileges have money values. No thinking man would be willing to settle down in a community in which there are no churches and bring up his family there. The experiment of a churchless community has been tried over and over again, and the record invariably has been that of failure. The best policing that a community can have, is effective and far-reaching church influence.
>
> The man who flouts the notion that the church is anything to him in life, is willing enough to grant that it is very much to him when death draws near him or his home. The most persistent non-church goer in the community expects, as a matter of course, that the church will come to him with all its ministries at such a time, and would be greatly surprised were any reluctance in the matter to be shown. Ministers are continually rendering services of this kind for those who have no claim upon them by reason of relation to the churches they serve.
>
> The counts in the indictment might be multiplied. We commend them to the thoughtful consideration of those who, by withholding themselves from interested participation in the life and work of the church, are making it all the harder for those churches to continue to live and do their work, while at the same time receiving and enjoying the benefits involved in the very existence of churches.

Someone has said if the world woke up one morning and found all the churches closed and all the pastors gone "for good," mass meetings would be held in every neighborhood for unlocking the churches and to persuade the pastors to return to their posts. Few care to live in a churchless community. The stay-away values the influence

of the church in his community. He is glad to accept the benefits that come from its presence there. He is willing to contribute funds for its maintenance, but he fails to support and assist it by his presence. Such an attitude almost places him as one regarding religious influence and its community benefit in somewhat the same light as fire or police protection. This large proportion of non-church goers should be brought to realize that greater reverence and activity for the spiritual is due from them.

The great body of law-abiding citizens of our community ought to hold themselves in readiness to answer the call coming to them, to rally to the standard of good citizenship, and by active participation in the forward movement, to show some interest in this work of vital import.

The report of the last meeting of the Executive Committee of the American Federation of Labor contains much that every good American can heartily indorse. The country may welcome such essentially sound doctrine as its declaration for "The largest freedom of action, the freest play of individual initiative and genius in industry." It stands against child labor, against radicals and communists and "their borings from within," all of which are in the line of the uplift of citizenship.

The highest courts in the land have often declared Christianity to be a part of the common law of the country. The study of the Bible is made a regular course in most of the colleges, while the daily reading from the Scripture is required by law in seven states, representing thirty million people; it is definitely excluded from the schools in 12 states; and there are 29 states in which its daily use is permitted. There are now before several of the state legislatures petitions calling for the mandatory reading from the Scriptures in the public schools. In practically all those states where there is no law on the subject, the Bible is read daily in the schools.

Many things have contributed to lower our standard of citizenship. Imperfect education in fundamentals on which

sound character depends, lack of effective law enforcement, usurpation of power and the ignoring of authority by large organizations, have all brought about a dangerous lack of respect for the law. The ideals of the early days of the Republic must be restored. The children must be taught to cherish and defend the right of the individual to enjoy those privileges long recognized by common law as essential to the orderly pursuit of happiness by free men. These things have been awakened by the indifference of those who really love them, and threatened by the discontented and the visionary. It is necessary to re-establish the Constitution of the United States, and the principles and ideals of our government in the hearts and the minds of the people.

Every man should realize that he is living under a government of which he himself is a part, and that as a good citizen he must maintain continually a civic consciousness and conscience; that his country needs his service in times of peace no less than in war.

The schools of America ought to no more consider graduating a student who lacks faith in our government than a school of theology should graduate a minister who lacks faith in God.

The field of citizenship is large; the wheat and the tares will always grow together through successive harvests; but the continuous sowing of good seed and its careful cultivation will in time surely breed out much of the corruption with which the country is now infected, so that with constantly renewed life and vigor it will go on in the accomplishment of the great uses for which it was destined by its founders.

W. W. Towle.

THOUGHTS ON ART, RELIGION, AND LIFE.

By Austin Warren.

TRUTH, as such, is neither popular nor unpopular, neither dogmatic nor undogmatic. Christianity was true when rejected by the majority; true when the majority accepted it.

2. There are those who desire to be like others; those who burn to be different from others. But there is a third, and a more difficult course: that of being ourselves, and of thinking what we think.

3. To allow freedom of speech is to stop much silly effervescent radicalism, much conventional anti-conventionalism.

4. The sophisticated mind is pleased with the conscious provinciality of the man who is weary of modern universalism.

5. Conscious academicity, like conscious adoption of the conventual life, pleases the esthetic mind.

6. There is a difference between tolerance and liberalism.

7. Philosophy seems a static disposal of life; more complete, more profound, more coherent, more centralized. The dramatic (literary) disposal of life is dynamic; truer to the endless variety and richness of human life.

8. St. Augustine and Plato are alike remarkable in intellectual force, training, emotional richness, and fertility and felicity of expression.

9. So-called realism (in letters) is unrealistic in failing to take into account the nobility as well as the corruptness of human nature.

10. The religious mind, seeing the emptiness of this

world, looks about for another, "wherein dwelleth righteousness."

11. Artificiality is now deemed artificial; but in some ages, and still with some people, to be artificial is to be natural.

12. All religion begins with negation: "the world passeth away, and the lust thereof." All religion ends with affirmation: "so God loved the world."

13. Swedenborg says that wisdom is the *form* of love; without wisdom, love is mere folly. In our own day, intelligence and kindness seem disjunct; the chief desideratum today, as in every day, is intelligent love.

14. Original sin is a psychological fact as well as a theological dogma.

15. Art is order out of chaos. But our chaotic age demands of the artist *more chaos.*

16. The critic must criticize from a *position.* Those who judge contestants in a swimming race must themselves stand out of the water. I am not interested in chaos' opinion of chaos.

17. Conventions exist not for the conventional, who do not need them, but for the unconventional, who do.

18. Only those soundly grounded in the past have any right to an opinion about the present.

19. No one can pass *beyond* tradition before he has passed *through* it.

20. The minority often has its own majority.

21. Art, by its clarity and coherence, should offer relief from the complexity and chaos of life.

22. The "tired business man" wants to see at the theatre something "pretty"—something as far removed from life as possible; but the "great dramatist" wants his play to be as like life as possible.

23. Symphony performances are not for working people; they require the expenditure of too much thought and too much emotion. They are for those fortunates who can rest

and meditate during the day, and come to them with fresh minds and unemployed emotions.

24. Great art is not play to the artist nor to his appreciator. The classics of music and literature are not for the idle hours; they demand attention and study so intense as to constitute work.

25. All art is selective, even realism; for realism seizes for representation upon what it terms the "realistic" phases of life.

26. The tolerance of age is often simply tired-outness; energies once freely flowing in behalf of cherished causes are now exhausted.

27. It is dangerous to trust too much to so-called internal evidence. So-and-so cannot have written this, says the critic, for he does not possess these qualities of style, these ideas. But that is begging the question. If this writing *is* his, he *did* possess these qualities and these ideas.

28. We pride ourselves on seeing things with our eyes wide open. But, I think, the eyes may be too wide open. No doubt we should want to see life as it really is; but Nature is no less in the shadows and half-lights of the evening than in the glare of the mid-day sun.

29. Man never knows how anthropomorphic he is, says Goethe. But it is certainly equally true that man never knows how unanthropomorphic he is.

30. The esthetic mind delights in the contemplation of that spectacle of civilization, a completely unified personality. But the ordering of the chaotic elements which make up the mental universe of man, is the achievement of a life. Infinitely more refractory than marble are the materials from which intelligence shapes character.

31. Those who pride themselves on speaking the truth seldom realize how subtle and complex a thing the truth is.

32. All religion is a *De Profundis*. It is our weakness which makes us cry, Lord, save us, for we perish. My ignorance assures me that there is truth; and conviction of sin is the strongest proof of the existence of God.

33. It is given as a reason for happiness that others are more miserable. But I think human nature craves a *positive* sense of well-being. Freedom from suffering is a saltless substitute for enjoyment.

34. If the chief good of man were wisdom, most men would have of necessity to remain without it. But the chief good of man, his being, his *esse,* is love; and every man is a potential lover. The mind can give us only abstract God; but the heart penetrates to that Infinite Tenderness which is at the center of the universe; the heart can unite itself to the Divine Lover of the souls of men and be at rest.

35. We are pleased at finding ourselves in literature; we are pleased at finding "not-ourselves"; the first is the delight of realism, the second that of romanticism.

36. Other worlds than our own must of necessity seem unreal; and they will continue to possess such an appearance until we adopt their point of view. The life of religion must always seem an illusion to worldlings; it must be accepted as a serious possibility before it can become a reality to us.

37. One pleasure of iconoclasm is, of course, its ease: the imitation of Nietzsche is far simpler of achievement than the imitation of Christ.

38. A partiality to the Christian religion on esthetic grounds seems allowed as a possibility even in our own day; but one feels that such a partiality is a betrayal of its object. Were the Cross and the fires of the martyrs but to the end that the delicate and refined, the more exquisite of the Hedonists, might snuff down voluptuously the fumes of rich incense, and decorate their rooms with candlesticks and Pre-Raphaelites?

39. The problem of a sound individualism is to maintain common ground with the world of human society without at the same time alienating oneself from the ideal world of one's own standards.

40. Man is at once subjective and objective. To give

up either phase of existence is to surrender half his kingdom to the enemy.

41. Idealists must, because of their pure motives, be not less but more careful of their actions, lest the cause suffer by the freedom of the champion.

42. Even physical order is valuable, for it is conducive to serenity and indicative of regimen of reason within. A tidy room prefigures a tidy mind.

43. There is a bogus culture which finds a softer and more sophisticated synonym for evil in the word ugly; which professes irritation at esthetic defect when it should properly register shock at moral turpitude.

44. Better the *Credo* of simple faith than the dogma of self-assertive and presumptuous naturalism.

Austin Warren.

MATTER AND SPIRIT.*

By Lewis Field Hite.

THE nature of matter and spirit, and the relation between them, must in some way have attracted the attention of thoughtful men from the dawn of intelligence. The Early Greek philosophers, especially the Eleatics, Parmenides and Zeno, laid the foundation for a thorough-going distinction, though they did not develop it specifically. Parmenides did, indeed, contrast the world as it is for sense with the world as it is for thought. The logic of Parmenides and Zeno pressed their successors to the conception of atoms and to the formulation of the atomic theory. This was the first scientific conception of body, and has ever since been the scientific and philosophical basis of materialism. Plato wisely rejected the conception of atoms; but he cleared up for all time the distinction between the world of bodies and the world of ideas, and in this way he presented for succeeding generations the issue between Idealism and Materialism, the issue between the thesis that the universe is at bottom spirit and the thesis that it is at bottom matter.

When these issues are pushed to final and specific settlement, they concentrate in the Mind-Body relation. In other words, the mind is the best known instance of spirit, just as the body is the best known instance of matter; for every one has direct experience of both.

To our ordinary habits of thought, the problem as to the existence and relation of mind and body seems gra-

**Matter and Spirit;* A study of Mind and Body in their relation to Spiritual Life. By James Bassett Pratt, Ph.D., Professor of Philosophy in Williams College. New York: The Macmillan Company. 1922. 232 pp., 12mo. $1.50

tuitously and provokingly fictitious. For what is more obvious than the fact that bodies exist, and that minds exist, and that there is a constant, observable connection between the two. And yet, however amazing, it is impressively true that the most highly trained minds and keenest intellects have warred over the meaning of these facts ever since the days of Protagoras, the Greek, who uttered the famous assertion, "Man is the measure of all things." This in modern version means that a man can know only his own states; and this again raises the problem of knowledge, and all the complexities and perplexities of the idealistic and realistic controversy which has agitated philosophy since Descartes, and which now rends the philosophic spirit of our own day. So that in spite of the self-satisfaction of our ordinary everyday experience, we must be prepared to admit that things have a deeper meaning than appears on the surface. A few well directed questions will immediately bring this fact to light, irresistibly.

For example, what happens when we see the blue sky, or when we lift a book? The sciences of physics and physiology tell us with great confidence that ether waves strike upon the retina of the eye and set up a nerve current to the brain center, then we see the blue; or you think of moving the book, and will the act, then the arm moves and the hand grasps. In the first case, what is the connection between the brain state and the mind state, the sensation of blue; in the second, what is the connection between the mind state, the volition, and the movement of the arm and hand? Here in these two cases we have the crucial problem of the relation between mind and body, so far as we can now state it in scientific terms. But to take one step further, we say with entire confidence and satisfaction, the sky is blue, the snow is white, the grass is green, and so on. But reflect and remember that what comes from the sky is the motion of the ether waves, which are certainly not seen to be blue nor thought of as blue, nor is the nerve current from retina to brain center blue; in short, the blue does

not exist in the physical or in the physiological world, but only in the mental world, the world of the mind. It is plain then that when we say the fields are green, the bell has a musical sound, sugar is sweet, the rose is fragrant, the board is rough, we are in every case speaking the language of appearances and of convenience, not the language of reality, of strict science and consistent philosophy. This line of reflection makes it clear that the grass is not green in the sense that green is a quality which the grass possesses in its own right, quite apart from being seen; so in the other cases. It is obvious, for example, that the sky is not a body which possesses in its own right the quality of blue, for in the first place there is no such body as the sky, and even if there were, it is inconceivable that it could have the quality blue; in the second place, if in fact the sky were blue, it would be impossible for us to conceive in terms of the physics and physiology involved how the blue could be conveyed to the mind, or how the mind could reach the blue. In this case, as in all cases of sense-perception, all cases of seeing, hearing, smelling, tasting, and touching, Berkeley's formula, "To be is to be perceived", applies. We can mean no more by saying that blue, or any sense-percept, is or exists, than that it is perceived. We cannot conceive as existing a color which is not seen, or a sound which is not heard. This conclusion, though inevitable, and from the days of Berkeley, if not from Protagoras, confidently accepted by most thoughtful students, is nevertheless for our common practical experience peculiarly offensive and paradoxical. It is this situation that furnishes the acute and characteristic phase of the problem of knowledge, and which also furnishes the issue between the Realist and the Idealist, and between materialism and spiritualism. Once granting the conclusion, there is no stopping place short of taking the universe as spiritual; or by pushing denial to the extreme, we come out with a universe which is through and through material. It should be constantly borne in mind that both of these

alternatives start with our common experience. With these considerations in view, the issue between materialism and spiritualism is fairly and significantly before us, and the problem of Spirit and Matter becomes a living and practical question, and not merely a theoretical curiosity. It is not our immediate concern to present the considerations or the arguments of the case. The history of philosophy through the ages is in the main an account of the controversy over this issue.

Professor Pratt, whose thought is somewhat familiar to us from previous notices in the REVIEW, refers in the book before us to the omnipresence of the issue both in philosophy and in life, and proceeds to point out that in this whole controversy the Mind-Body problem is central and fundamental. For this reason he devotes himself especially to this problem and to its modern aspects. The book is in fact an interesting and convenient summary of current discussion of the subject, with particular reference, however, to the theory of Interaction between Body and Mind.

Neglecting for the moment the question as to the nature of Body and Mind, and considering only the possible relations between the two, we observe the obvious fact that each influences the other. Food, drink, exercise, rest, work and play, drugs, health, disease, all have sensible effects upon the states of the mind. On the other hand, it is a matter of common observation that mental states, such as moods, feelings, principles, purposes, desires, resolutions, volitions, ideas, plans, affect and determine bodily states and behavior. The fact of the connection here is obvious, but just what the connection is and how it is brought about are questions which call for an intimate knowledge of the conditions involved, and which the theories of the Mind-Body relation undertake to answer.

A little knowledge of physiology enables us to see that the Mind-Body connection is effected through the brain and nervous system. Through the brain and nervous system the mind gives its commands to the muscles, and thereupon

follow the movements of the limbs and the behavior of the body; on the other hand, it is through nerves and brain that external nature sends its messages to the mind. So much seems indubitable; but, as indicated above, when we attempt to follow these paths in detail, in either direction, we soon come to the inevitable *impasse* between mind-state and brain-state, or the reverse, what Professor James has significantly called a relation of "blank correspondence." In other words, we know by common experience that there must be a connection between mind and brain, but when we attempt to pass in thought from object, ether waves, nerve current, and brain center to the mind state which we call the sensation of blue, we pass along the nerve current to the brain center and there come to a full stop; it is inconceivable that anything should pass from the brain center to the mind and there set up what we call the mind state, the sensation of blue.

It is this situation that furnishes the ground and the reason for the theory of "Parallelism." There is good reason to think of brain-states as occurring in succession and in series; and there is just as good reason for thinking that mind-states also occur in succession and in series. Now the theory of Parallelism asserts these two series are independent of each other; that the relation of cause and effect holds between the members of each series within its own course, but not between the members of one series and those of the other. Each term of the brain-state series occurs in complete independence of the corresponding term of the mind-state series. This theory seems to fit the facts exactly, and to leave no alternative. It does, however, labor under one fatal disadvantage; it offers no explanation for the observable and uniform correspondence between the brain-state and mind-state in the particular case. Why brain-state and mind-state occur together with predictable regularity the theory does not explain; the fact remains a mystery. At this point, we might import Leibniz's doctrine of Pre-established Harmony, but we recall Swedenborg's criticism

that this doctrine rests upon the fallacy of neglecting the relation of succession and reasoning only from the fact of simultaneous occurrence. We shall return to this point later.

The advocates of Parallelism, as Professor Pratt observes, do not stop with the above simple statement of the case, but undertake to supplement and strengthen it by recourse to a Double-Aspect metaphysics which maintains the thesis that mind and matter are aspects of a deeper lying reality, or else that they are aspects of each other. The latter seems to be a desperate resort, for it makes each the appearance of the other, and so either is the appearance of an appearance, and consequently there is no reality behind either appearance. That both mind and body are appearances of an ultimate reality is a familiar conception and contention; it is the usual form of metaphysical monism, and is best exemplified in Spinoza's doctrine of the two attributes. It cannot therefore be dismissed summarily. As a solution of the Mind-Body problem, however, and as a remedy for the defects of Parallelism, it seems to share the fate of Kant's Thing-in-itself doctrine, and to be exposed to a metaphysical condemnation that it is both unknowable and useless. For as unknowable, nothing can be said about it, and no character can be assigned to it. We must, therefore, reject the attempt to support Parallelism by Double-Aspect metaphysics on the ground of unintelligibility and futility; we must reject the theory itself for the reason that it does not account for the observable connection between the mind and the body.

Besides Interaction and Parallelism, we have the two alternate theories which for convenience we will call Materialism and Spiritualism. We rejected the theory of Interaction, although in apparent agreement with common experience, because it was scientifically unintelligible. We found it inconceivable that a brain-state could pass over to a mind-state, or could be transformed into a mind-state. We might, if we chose to play with terms, or with empty

concepts, and say that brain energy is transformed into mind energy. In addition to being unintelligible, this statement contravenes the so-called law of the Conservation of Energy, according to which the total amount of energy in the physical universe is a constant quantity; there is transformation of one form into another, mechanical energy into molecular, and the reverse, but no physical energy ever disappears or is lost, and none ever appears except as a case of transformation. In this way we dispose of Interaction, for the moment at least.

We found the crucial situation of the Mind-Body problem presented by the teachings of physics and physiology in any case of sense-perception, or of volition. The consideration of such cases always brought us to the *impasse* of the mind-state brain-state situation. We saw that the theory of Parallelism was a futile attempt to interpret this situation. Science at this point seems utterly baffled, and unable to proceed. But the attitude and interest of philosophy do not falter at any actual situation or at any conceptual difficulties. The monism of the Double-Aspect metaphysics having failed us, we turn to another possible aspect of the situation.

The intimate connection in experience between mind and body suggests the possible exclusive dependence of one upon the other. The theory of Interaction brought us to a standstill at the mind-state brain-state situation, but it did meanwhile point out many obvious cases of dependence of mind upon body. Taking this clew, the way is open for the assertion that if our knowledge were complete, we should find that in all cases it is the body that determines the states of the mind. The existence and action of the so-called Reflex Arc indicates that, through a wide range, both brain states and bodily movements depend solely upon the action of the outer world upon the organs of the senses. In accordance with the results of scientific investigation in this direction, a certain group of philosophers, known as the Behaviorists, undertake to explain all human behavior, and

indeed all thought, in terms of reflex action. If this undertaking were to be wholly successful, all mental facts would be interpreted in terms of body and its behavior, and mind would be reduced to matter. This is the thesis and the postulate of Materialism.

Since the days of the Early Greek atomists and the Epicureans, materialism has had a strong attraction to minds pre-occupied with the study of nature. Even the Stoics, with their noble ethics and their elaborate psychology, thought of the universe as a material system. In France among some of the Encyclopedists, later in Germany, and now in our own day, materialism has had seasons of renewed activity with increasing equipment. Modern science, especially physics and biology, have given enormous stimulus to materialism, and furnished it with new motives and new resources. It is, of course, legitimate for a scientific investigator to push his methods as far as they will go; and this impulse has created a highly developed naturalism which claims the whole field of nature and of knowledge. There are three features of naturalism which give materialism new strength; they are the conception of Universal Law, the principle of the Conservation of Energy, and the Doctrine of Evolution. Armed with these formidable implements, materialism proceeds to universal conquest. In particular, it asserts that mechanical law controls the domain of life and mind as well as that of the world of matter.

We need only appreciate that the universality of mechanical law and the conservation of energy are not observed facts, and in the nature of things could not be, but merely postulates of scientific method, to see that no thoroughly grounded statement of materialism could be made on this basis. As for support from the doctrine of evolution, it is plain that organic evolution could not take place in accordance with the doctrine without bringing in the directing and controlling action of consciousness. But aside from these considerations, materialism incurs its own inevitable refutation in the very act of its statement, and most glar-

ingly in the case of the Mind-Body problem; for it is some mind that asserts that all mind is matter. In other words, no consistent statement of materialism can be made for the simple reason that it is a mind that makes the statement. As a matter of fact, all materialists betray inconsistency at critical points where they introduce states of consciousness to make themselves intelligible. This could be exemplified at random, but we may take Hobbes as perhaps the most striking instance. Hobbes states the case as follows:

> The cause of Sense, is the Externall Body, or Object, which presseth the organ proper to each Sense, either immediately, as in Taste and Touch; or mediately, as in Seeing, Hearing, and Smelling: which pressure, by the mediation of Nerves . . . continued inwards to the Brain, and Heart, causeth there a resistence, or counter pressure, or endeavor of the Heart, to deliver itself: which endeavor because *Outward,* seemeth to be some matter without. And this *seeming,* or *fancy,* is what men called *Sense;* and consisteth, as to the Eye, in a *Light,* or Colour figured; To the Eare, in a *Sound;* To the Nostrill, in an *Odour;* To the Tongue and Palat, in a *Savour;* And to the rest of the body, in *Heat, Cold, Hardness, Softnesse,* and such other qualities, as we discern by *Feeling.* All which qualities called *Sensible,* are in the object that causeth them but so many motions of the matter, by which it presseth our organs diversely. Neither in us that are pressed, are they anything else but divers motions; (for motion, produceth nothing but motion.) But their appearance to us is Fancy, and the same waking, that dreaming.

This statement, making due allowance for the crude physiology, is a typical and precise interpretation of sense-perception in materialistic terms. Such qualities as red, yellow, sweet, all sensible qualities, are in the rose, the orange, the sugar, the objects, nothing but motions; and as motion can only produce motion, these same qualities are in us nothing but motion. This is thorough-going materialistic metaphysics. All our sensations are motions, within us; and as our ideas are slowed up motions, and our thoughts are compounded ideas, it follows that all our mental life is nothing but motion. So the philosophy of materialism is complete, absolutely consistent and universal.

But there is a sudden and altogether unaccountable turn

in thought and change of wording in this at first sight direct, clear, and consistent statement. The reader, impressed at the outset with the materialistic atmosphere of Hobbes, easily passes over, as apparently Hobbes did, the critical point of this statement; and it is at this point that the inevitable absurdity of the materialistic argument comes to light. Let us recur to the point of pressure and counter-pressure. The external object, body, presses directly or mediately the sense organ; this pressure is continued by the nerves to the brain. In the brain it meets resistance; which is a counter-pressure. Neglecting for the moment the introduction of the words, "inwards," "outward," "endeavour," let us fix attention upon the word "seemeth." The counter-pressure is the endeavor of the heart to deliver itself. This pressure, because outward, *seemeth* to be some matter without, and this seeming is what men call *Sense,* light, sound, odor, savor, etc. The introduction of this little word "seemeth" is so easy and natural, and so appropriate, that we pass on without question and with complete satisfaction, with no suspicion whatever of the immense chasm we are bridging. It is just at this point that we pass in thought from *matter* to *mind.*

Let us stop to ask, what it is that calls for this word "seemeth." Certainly, there is nothing in the character of the inward or outward motion that involves seeming; the incoming motion does not seem inward either to itself or to the outgoing motion, nor the reverse. What then does the word "seemeth" refer to; what is it the property of? Clearly, it is the property of something other than the motion. As a matter of fact, in this particular case, the "seemeth" refers to Mr. Hobbes; it is to him that the outward motion seems red, when the rose presses upon his organ of vision, in spite of what he asserts to be the real truth, that the quality red both in the rose and in himself is nothing but motion. It would be characteristic of the "Modernist" to remind us here that Hobbes belonged to the days of ignorance which men now wink at. But the

truth is, modern psychophysics has very little to add in fact, and nothing in principle, to Hobbes' statement. We may introduce our latest chemistry, physics, and nerve physiology, but in vain do we strive to get beyond the simple formula of Hobbes that a certain outward motion appears as red. The rose as a conglomeration of hydrocarbons or of molecules and atoms, and of electrons and protons, or what not; ether waves, nerve current, brain, reflex arc; these are all nothing but matter and motion. The fact of seeming and the quality red, the sensation of red, are absolutely foreign to this physical and physiological world. There is no such thing as the color red in matter and motion, nor is there any such thing as matter and motion in the color red. These two antithetic existences are in fact united in our ordinary experience; the rose is red, and red is the color of the rose; the two are indistinguishable in space and time. But when we analyse this experience and try to describe it in terms of the latest psychophysics, we get the red and the rose so absolutely separated that no connection between them is conceivable, other than that of "blank correspondence."

We may, therefore, with complete confidence reject materialism as an absurd and unstatable theory. It is, of course, easy to say in words that all mind is matter, but you cannot say intelligently that sense qualities, much less, that feelings, ideas, sentiments, thoughts, plans, purposes, love and wisdom, are ether waves, or nerve currents, or bodies of molecules and atoms in motion. Materialism may play with or impose upon common sense, but it is absolutely and finally repudiated by science and philosophy. We must, then, for good and all, abandon materialism as a solution of the Mind-Body problem.

There is, however, a much more serious monistic alternative presented in the Idealistic solution. The old Greek Sophist, Protagoras, led the way to this solution when he said, "Man is the measure of all things." If we may interpret this to mean that man can know only his own

states, then at one stroke we bring all the world of matter within the domain of mind. This Plato did from the metaphysical point of view by his figure of Substance and Shadow; the world of thought is the real world, the world of sense is the world of shadows. The Neoplatonist, Plotinus, and the whole line of Christian philosophers from Augustine on, have, in the doctrine of Creation, maintained that Spirit is the primary reality, and Matter only a product of Spirit. Berkeley, afterwards supported by Swedenborg, gave an acute and final statement of this view. And he clinched his argument by challenging the materialists of his day, and the materialists of all time, to say what they mean by asserting that an object *is,* or *exists,* other than or more than that it is perceived. In vain do the Realists and Neorealists undertake to counter this argument with the statement that the object must be there to be perceived. But this, Berkeley observes, is a mere play upon words, or else plain question-begging. A sufficient answer to the Realists is mere reference to error and hallucination. If, however, the Realists should insist that in the case of hallucination we make the distinction between reality and appearance, between the body actually there and the apparent body, we may in the spirit of Berkeley, renew the question in the form, "perceived as what?" The answer must be "as white, cubical, rough, solid, sweet, heavy, etc." And these again are qualities and properties of the mind; and cannot be conceived to exist apart from the mind. This, of course, is the usual Idealistic argument for the reality of spirit as contrasted with the appearance of bodies.

Applying the procedure and outcome of this argument to the Mind-Body problem, we find that we are in possession of a new conception of Body. We have had to give up the Parmenidean Body of the old Greeks; the absolute, eternal, changeless, motionless, solid, homogeneous, *plenum.* Such a body does, indeed, persist for our uncritical practical experience, but for science and philosophy it has no intelligible existence. Under microscopic, physical, and chemical

analysis, the bodies of animals and plants are resolvable into living, moving, organized cells, these into molecules and atoms, and these again into amazingly minute solar systems with central nuclei and revolving electrons. So too the mineral bodies, rocks and metals, are not the hard, solid, impenetrable, continuous masses they appear to be, but are made up of molecules, atoms, protons and revolving electrons, which are so far apart that smaller bodies without number could pass through them without collision, much as cannon balls could pass through the sideral universe.

With this new conception of bodies, the whole situation of the Mind-Body problem assumes a changed aspect. We are let into the "world of the invisibles." The table before me, the ether waves, the nerve currents and brain states, are each and all groups and systems of immensely small particles in very complicated but orderly movement. This conception of the bodies we are dealing with leads to an entirely new situation in the mind-state brain-state case. It is true that we still have bodies (however small) in motion; and the question persists, How can mind influence bodies in motion? If we had before us the general problem of Spirit and Matter, we would need to go into a thoroughgoing metaphysics of the notion of body; but it seems that we may deal provisionally with the relation between mind and body without for the moment entering upon such metaphysics.

From our new point of view, we are asking how the mind can influence these groups of immensely small bodies in motion, and we seem to be as far from the answer as ever. But let us begin with the preliminary observation that Motion is utterly foreign to the nature of Body, whether the body be large or small; this is implied in the law of Inertia. Both Swedenborg and Bergson conceive motion as independent of body, more fundamental and more real. It is true that in ordinary speech we treat motion as a property of bodies, and nothing is more familiar than the expressions "bodies move," "the motion of bodies"; in

such cases we seem to have the same problem as in our old formula "the sky is blue." In both cases we are using the language of common experience; but as we have already seen, such language must be analysed, just as we need to analyse such expressions as "the sun rises in the east and sets in the west." We live, as Swedenborg continually reminds us, in a world of appearances, and we must get behind appearances in the search for truth. Now the truth is, motion is no more a property of bodies than blue is. In strict mechanics, there is no place for such things as motion, force, energy, effort, etc. Mechanics does indeed use some of these words for convenience and brevity of statement, and symbols for them enter into its equations; but the things themselves are utterly foreign to the nature of mechanics, and do not belong to the mechanical world. It is not bodies in motion, but bodies and their positions, in space and time, that mechanics deals with. Motion is change of position; force is the change of position of a given mass (body) in a given space and time. The ultimate units of the science of mechanics are the units of mass (body), space, and time. In other words, strictly speaking, the science of mechanics deals only with change of configuration. In our ordinary thought, it is a very difficult matter to dissociate motion and force from bodies. But if we ask how we ever come to associate them, we find the answer in our experience with our own bodies. We move our limbs, and so give them motion; we lift a weight, and so exert force upon it. The motion and force proceed from us; they are products of the mind, effects of the will. Effort is effective in force, and force, in motion. Effort is a quality of our experience, a sensible experience of the will; force and motion are likewise qualities of our experience. Effort, force, and motion, as felt qualities of experience, belong to the world of spirit, not to the world of matter. Matter, Force, and Spirit, are the three universals of existence. Force is the intermediary between spirit and matter in our direct experience, and

presumably in the world at large. With this the philosophy of Swedenborg's "Principia" is in agreement; for he makes the transition from the material to the spiritual and the Divine through motion, force, and effort. We may now return to the Mind-Body problem.

As before and always, this problem centers in the mind-state brain-state situation. Accepting the chemist's account of the nerve cells, we must appreciate that the electrons which constitute the bulk of the atom are either bodies or they are not. If they are not, then they do not belong in the material world; if they are, then we have the case of bodies in motion. And further we must appreciate that from the naturalistic point of view, the motion of these little bodies is an ultimate mystery, and it is this mystery that makes it impossible for naturalistic thought to pass from brain-state to mind-state, and the reverse. But if we are correct in placing motion in the spiritual world as the outcome of force which is itself the outcome of effort, the distinctly spiritual term of the series; we are then in a position to see that motion is the proper agent for transmitting spiritual impulse—spiritual influx, Swedenborg calls it—to the electrons, atoms, and molecules, which constitute the brain-state. If on the other hand a more thoroughgoing metaphysics compels us to abandon the notion of body, in the Parmenidean sense, altogether, we may fall back on the philosophy of "The Principia," and resolve electrons and protons into smaller particles, and these again into still smaller until we come to the First Natural Point, which is a localized center of "Pure Motion," a finite expression of the Divine creative force and effort. The idea that bodies are in ultimate analysis centers of force is familiar in the history of physics; that force is spiritual is one of Swedenborg's constant teachings. But apart from such metaphysics, whether brain-centers be bodies in motion, or in origin mere centers of motion, in either case, or in any case, we have an agency through which mind-states may work upon brain-states, and carry out our purposes

by means of brain-states. This was the point of difficulty from the first, and this is our solution of the Mind-Body problem.

Our conclusion is in accord with Swedenborg's Doctrine of Spiritual Influx, and with his metaphysics of matter. Nor are we as far as it might seem from the habits of ordinary speech. We speak habitually of mental effort, of the force of ideas, of the force of will and intellect, of mental activity, of emotion, commotion, and movement of the feelings, etc. Professor James observes that ideas have a tendency to express themselves; in other words, ideas are impulsive. Volition itself carries the impulsive force of the will into act. These are not merely, or primarily, physical metaphors; quite the contrary, the physical application of these words is really secondary, and derived; they get their proper meaning from their spiritual origin and significance. They are, however, more or less materialized when applied to the physical world by complication with space and time.

The course of our discussion departs at certain stages intentionally and deliberately from Professor Pratt's treatment. He follows the conventional line of stating the theories, and takes them up in the usual order. First, he disposes provisionally of Interaction, rejecting it on the ground that scientific analysis seems to make it untenable, and especially that the law of the Conservation of Energy forbids any interference by the mind with physical and physiological processes. He rejects the theory of Materialism on the ground of plain absurdity and contradiction of actual experience. He devotes most of his discussion to the various types of Parallelism. There are two motives and principles which direct and control the course of his argument: the Common Sense view of Interaction, and the Universality of Mechanical Law, especially the law of the Conservation of Energy. All forms of Parallelism undertake to maintain inviolate the Universality of Mechanical Law and the law of the Conservation of Energy. The

first tends to reduce Mind to Mechanism, the second forbids any intercourse whatever between the mind and the body; both tend to Materialism. Absolute Dualistic Parallelism has few if any defenders; but the modified forms of Parallelism, the materialistic on the one hand, and the idealistic on the other, have been argued at length by a host of resolute champions. The latter gives most satisfaction to both science and to philosophy, as well as to Common Sense. It maintains the dignity and efficiency of the mind, but falls into inconsistencies in the effort to compromise with the claims of mechanical law, and on this rock it goes to pieces. Having disposed of all counter theories, Professor Pratt comes back to Interaction; he clears the way by a destructive criticism of the claims of natural law, and argues for the theory of Interaction on the basis of the matter-of-fact inter-relation and intercourse between the mind and the body, and concludes his discussion by adopting and urging what he calls "Dualism of Process," a theory which recognizes two distinct but correlated processes, but which at the same time also implies two distinct entities. Pushed to its logical extreme this view would come in the end to absolute dualism both of process and of substance, in fact to unsolved Parallelism. We must say, therefore, that though the book is an interesting and helpful discussion of the problem of Matter and Spirit, and especially of the Mind-Body problem, it issues in failure. We are glad to add that the author's attitude towards morality and religion is sound, and exceptionally free from the crude and extravagant "Modernism" of the day, whether in the form of naturalism or in the form of exaggerated egotism.

Lewis F. Hite.

EDITORIAL DEPARTMENT

EVIDENCES OF THE SECOND COMING.

When we undertake to present the Evidences of the Second Coming of the Lord, and bring before our minds the facts which lend themselves to such interpretation, we begin to appreciate the immensity and complexity of the field we must survey. The task involves a deep appraisement of the characteristic events of modern history. For example, we would naturally and properly turn to the great democratic movements, signalized by the French and American revolutions, and especially by the wide extension of democracy in our own day. We must give attention to the recent extraordinary progress of the sciences, of mechanical invention, and of industry. We must give special attention to the unparalleled growth of humanitarian interest and institutions, and to what is new in current thought about moral and religious life. Obviously, even a summary treatment must proceed under strict limitations and with due selection.

In this wide and complex field of events, the evidences of the Second Coming would be found in the appearance of certain distinctive features of life in these several departments. The idea of the Second Coming itself must be our guide in selecting the proper features.

First of all, we must consider what we are to understand by the Second Coming. The Lord predicted that He would come again. His chosen followers, the Disciples, expected Him to come again, probably in their own lifetime. The idea of the Second Coming is one of the earliest and most constant in Christian history. Oft and repeated calculations, based upon Bible language, have been made as to the precise date; sects have been formed and maintained with the approaching fulfillment of this prophesy at a definite time as the characteristic tenet. Time after time, age after age, expectations have been disappointed. Why is this?

It was natural and inevitable that the language of the Lord's prediction should be taken literally, and that He should be expected to come again in person and in the flesh. If we turn to the several forms of the prediction, we find ourselves faced with a very knotty problem of interpretation; and this difficulty has vexed the Christian mind from the beginning. We take our clue from the simple statement: "Then shall they see the Son of man coming in the clouds with power and great glory." Interpreting this in the light of Swedenborg's Doctrine of Correspondence, and on his authority, we understand it to mean that the Lord would come in His Word, both in its literal and in its spiritual sense. This implies a new understanding of the Word, and of the Lord's relation to man through the Word.

Here, too, complications arise. Deep questions as to the nature of God, the nature of revelation, and the nature of man, present themselves; and the Second Coming must be understood in terms of the answers. Man's knowledge is acquired through ideas, and is communicated from man to man by means of words; this is the nature of man that concerns us just now. So, too, God communicates His ideas—His will and His wisdom—to men by means of words; this is the central fact about revelation. But communication by words is indirect. Between man and man words are held in common, and so the ideas that answer to them. Between man and God the relation is different. "My thoughts are not your thoughts, nor your ways my ways, saith the Lord." The Lord is infinite, His love and wisdom are infinite. His ideas of man extend not only from the cradle to the grave, but to man's endless life in eternity. Such ideas cannot be put directly into the words of human speech. Even with men, there are interior states and highly complex states that are incommunicable; and resort is had to figures of speech, to parables, and to allegories. Ordinary language makes constant use of figures of speech to express indirectly ideas and thoughts which belong to higher levels. "Brave as a lion," "gentle as a lamb," "clear as crystal," are natural and usual forms of expression for ideas of bravery, gentleness, and clearness as applied to thought. This usage

is based upon the correspondence between states of mind and objects of nature. Words, whether spoken or written, are symbols; and they are correspondences of the ideas they symbolize. Just so, all states of human life correspond to the states of the Divine life which are expressed in them. It is this chain of correspondences that the Lord makes use of to communicate His thoughts to men. Men learn to refer certain inner characteristic states, especially states of interior and complex feeling of a certain quality, to the Lord as their source. For example, when in mental distress and emotional tumult we look to the Lord, and pray to Him for relief and deliverance, and then immediately experience a feeling of well-being, quiet, and peace, we think and say that the Lord has answered our prayer, and has given us His peace and strength, —according to the words "Peace I leave with you, My peace I give unto you." The Lord's peace is the peace of infinite love; our peace is the peace of frail, imperfect, inconstant creatures, who, knowing their imperfections and perversities, may recognize their dependence, and look to the Source of real and everlasting peace. The Lord imparts to us His peace through our experience of peace, and through our knowledge of peace, our ideas of peace; but this is conditioned on our knowledge of Him as the Source and Giver of peace. This knowledge must be acquired by means of words.

Here then we have the situation and the conditions of revelation. By means of words and ideas men look to the Lord and grow in knowledge of the Lord. The Lord on the other hand looks down upon men, and by means of the ideas and words of men gives them knowledge and experience of Him. In the light of these considerations we interpret the doctrine of the Second Coming.

Through the agency of His Spirit and man's co-operation, the Lord provided in the Sacred Scriptures a body of language and ideas to serve as means of communication. In the course of time men perverted these means, so that the Lord could no longer reach them in this way. Then He came in person and in the flesh to restore the means of communication. He established a new mode of communication, based upon His

historical presence and upon His words and works. After His departure, men reported and interpreted His sayings and doings; they formed systems of doctrine to preserve a knowledge of His character and teachings, and to aid in understanding them. With the growth of worldly contact and worldly interests, these doctrines were perverted, and were used to darken the Scriptures. Later, natural science and rational thought developed to the stage of distinct and self-supporting interests; and they began to impose their requirements of consistency and agreement upon the Bible, Christian doctrine, and all religion. The then-existing knowledge of the Bible and of spiritual life was not equal to meeting these requirements; and wholesale and final rejection was impending. The words of the Bible and the ideas of men no longer served as adequate means for the Lord to communicate His love and wisdom.

At this crisis, the Lord fulfilled His prediction that He would come again. He provided a new body of language and a new body of ideas which men might learn and make use of to receive Him in His Second Coming. He had said of His words, "they are spirit and they are life"; and also "the letter killeth, but the spirit maketh alive." Accordingly He raised up a man who could be so fully illuminated by the light of the Divine Spirit that he could see and reveal the spiritual meaning within the letter of the Bible, and so give men the language and the ideas by which they could lift their minds to a higher knowledge of the Divine Life.

Swedenborg's books of Bible interpretation, supplemented by his theological and philosophical expositions, constitute a body of doctrine which leads men to an apprehension and understanding of the New Jerusalem descending from God out of heaven, which is the Lord's Second Coming in the form of His divinely ordered love and wisdom for the reception of men. We become citizens of the New Jerusalem, members of the Lord's New Church, when we make use of the means He has provided for our spiritual enlightenment, and for approaching Him (in His Second Coming) in the spiritual meaning of His Word.

We speak of the spiritual meaning of the Bible, as if it were

in the Bible as Plato's meaning was in his "Dialogues" by the established correspondence between Greek words and Greek ideas. But the spiritual meaning of the Bible is really in the Lord, and in Him alone; or to use Swedenborg's expression, it is the Lord; it is the Divine Truth and Life proceeding from the Lord for reception by men. The Lord is present in His Word, present even in its letter; but He is present in the meaning which He intended, and which He put into the Words, —not in the meaning we give them unless we ascend to His meaning. The spiritual meaning of the Bible is not to be found in the ideas of the writers, nor in the current ideas of their age; it belongs to a distinctly higher level of correspondence. When the Lord gave the Word, He of course used the language of the writers; but His Spirit guided the writers' selection of the words in accordance with the law of correspondence between natural and divine things, established in and by creation. Thus the letter of the Bible was fixed for all time. When we read the Bible, the spiritual meaning is a present living fact in the Lord at the moment; and in that meaning He is present by correspondence, and more fully present as we rise to higher levels of spiritual meaning.

Swedenborg was prepared by an extraordinary intellectual, moral, and spiritual development to receive direct enlightenment on the higher spiritual levels. He speaks constantly of various levels of spiritual meaning. He often speaks of the highest, or inmost, meaning of the words or the natural objects which are under consideration. In these cases, the meaning he gives seems very remote, because we do not rise even in thought to that level which would enable us to realize the meaning concretely. So for us it is highly abstract. This is what Swedenborg is telling us when he says that the spiritual meaning is abstract. This is another way of saying that any statement of the spiritual meaning refers to experiences, to states of the Lord's love and wisdom, which belong to higher levels than that to which the words of the description naturally and ordinarily refer. In other words, there is a difference of level between actual and possible states in us and those of the Lord which correspond to them, and which are the spiritual

meaning. We have all experienced the difficulty of following Swedenborg's statements of the spiritual meaning. He often says that the meaning is beyond our present comprehension, but not beyond the comprehension of the angels. The angels have attained the states which enable them to perceive the meaning. This difficulty, however, should not discourage us, but rather should stimulate us and encourage us to greater and higher effort in thought and life to attain such levels. We should, of course, always bear in mind that the Lord reaches down to all levels of human experience, even to the lowest; but this should not dispose us to neglect making constantly the greatest effort to rise to the higher levels. It is just this fact of rising to the higher spiritual levels that constitutes for us the Second Coming of the Lord. The Lord comes anew and again in the spiritual sense of His Word; and He comes to us, when we rise in thought and life to the level of this spiritual sense.

Evidences of the Second Coming, therefore, are the evidences that men are rising in thought and life to the spiritual level corresponding to the Lord's own love and wisdom which constitute what Swedenborg calls the internal sense of the Word. The Second Coming, then, has two aspects: (1) the Lord's descent, and (2) our ascent. The real truth is that the Lord does not actually descend; He remains ever in Himself. But man may ascend by making use of the means the Lord provides. We make the effort, and use the means; but it is the Lord who lifts us up from level to level. Words and ideas may have in and of themselves a lifting power; but the Lord's words in the Bible, and the ideas He has set in correspondence to them, have the lifting power of the Lord Himself in them. We may say, then, with exact truth, that the Lord effects His Second Coming by lifting us up to the states of spiritual intelligence and life which correspond to His own Divine love and wisdom, which are the true inner meaning, the inmost meaning, of the letter of the Bible.

When we look around over the face of humanity as it is at the present day, and lay aside our special interests and prepossessions, we recognize features of amazing contrariety and

baffling perplexity. The democracies of the world have never been more seriously threatened than now with plutocratic domination, the most powerful and relentless that history has ever known. At the same time, democratic professions, democratic principles, and democratic aspirations were never so commanding. The sciences, mechanical invention, and industry are all at a most advanced stage of development; they are doing immense service for the good of men, and have limitless opportunities. But the actual and general moral and spiritual effect of this development is seriously doubtful. Science is leading to naturalism, materialism, infidelity, and religious indifference, as well as to wider knowledge, better understanding, and greater control of nature. Mechanical invention, while ministering immensely to comfort, convenience, and recreation, ministers also to ease, self-satisfaction, inordinate pleasure, and to criminal enterprise. Highly organized industry is crushing a larger and larger proportion of the population of the world. The victims of civilization grow in number with the growth of humanitarian interest and institutions. To a rapid glance, if not to close and systematic observation, the intellectual, moral, and spiritual levels of mankind are (at least in some respects) no higher than, if as high as, in ages past. Progress has been made in knowledge and systematic thought, rather than in intellectual power and penetration. Moral and religious standards may be higher in sentiment and idea; but fidelity and constancy, and practical attainment in the social body, show over wide ranges decay rather than progress.

But passing from these sweeping statements of general views, we seem able to select particular aspects of the life of today which do exhibit without question a higher moral and spiritual level than that of former ages. We may note individuals, and groups, and movements which in idea and in practice embody and express the Christian spirit of unselfish love. We may cite the Salvation Army; the movement towards co-operation and brotherhood in the denominations and elsewhere; the ideal and the practical working of the League of Nations; the school system; and less conspicuous movements. It must, however, be said that in these cases we have intense

and well-directed humanitarian impulses, rather than highly developed spiritual intelligence and Christian motive. No doubt, the spirit of Christ is appealed to, and lived from; but it is Christ as human, not as Divine. Much of modern thought is distinctly adverse to the idea of a personal God, or of a Divine Human Being. This attitude prevails in educated circles; and it influences the religious thought of all classes of Christians.

This survey is disappointing in clear and positive outcome. Whether it is true of the actual conditions or not, it shows that we cannot depend upon such considerations for unmistakable evidences of the Second Coming. We do not recognize with definite clearness the characteristics of a newer and higher dispensation of spiritual truth. But let us turn to more special features, and try to select those which present the type of distinctiveness we seek.

Swedenborg said that one of the effects of the Lord's Second Coming would be, greater freedom of thought in spiritual things. That men have greater freedom now than in the past, is one of the characteristic boasts of modern times. It is undoubtedly true that men are freer in certain respects. They are free from bondage to certain traditions and false teachings. They are free from certain arbitrary political institutions. They are, in general, freer to think and act for themselves in the body politic and in the social environment. Some of this freedom is genuine; much of it is spurious. In fact the conditions of modern life are so complex and so compelling, and the individual is exposed to the control of so many forces whose source and nature are unknown to him, that it is more difficult to think and act freely now than in ages past,—in the days of Greece and Rome, for example. We have cast off some forms of authority,—the authority of the Pope, the authority of dogma, the authority of the past; but without suspicion, and with complete satisfaction, we bow to the authority of Science (personified, but not exemplified), from whose dicta there is no appeal. We are more than ever exposed to the propaganda of group opinion and organized interests. Freedom and rationality are innate possibilities and

ideals; but they are possibilities that are to be realized, and ideals that are to be won. We do see, perhaps, that the Second Coming has made these possibilities and ideals more definite and better understood, and has furnished spiritual conditions for their proper realization. But the situation is altogether too complicated to afford us any sure evidence of new spiritual freedom.

Turning to another aspect, it may be that we see a preparation for the Second Coming in the general rejection by the various denominations of some of the false doctrines of the past. But when we consider that the motives for this rejection are for the most part naturalistic rather than religious, we can only take counsel of our hopes. It is not at all clear that such a condition has been brought about by the new light of the Second Coming.

There is still another aspect of the general situation which would seem to offer more definite evidence of the Second Coming. There are, and have been, occasional references to Swedenborg by speakers and writers, and statements have been made, which seem to indicate that the speaker or writer has accepted Swedenborg's teachings; and we have spoken of him as a New-Churchman. Such cases may be cited as evidence of the Second Coming. But we must take into consideration in all such cases the person's atmosphere, his context, and the precise meaning for him of the references and statements. On the whole, we cannot rely upon such evidence, though we may recognize that here at least there is one step taken in the direction of acknowledgment of Swedenborg's relation to the Second Coming; and this itself constitutes one stage in the progress of the Second Coming.

Some have thought that the Second Coming is a more general fact than is compassed by Swedenborg's agency. We may speculate about the conditions which this view presupposes; but such evidence is too vague, too indeterminate, to be relied upon. It is, at least, stimulating and hopeful; and we cannot pretend to such definite and complete knowledge as to exclude it from our consideration.

After all, the most direct and the surest evidence of the

Second Coming is in the life and work of Swedenborg himself. The Second Coming was for him a fact; and it is the fact for us in so far as we make ourselves familiar with his work, and approach his level of spiritual enlightenment.

The next most obvious evidence of the Second Coming is the existence of a body of people organized on the basis of an acknowledgment of Swedenborg's agency, and of the doctrine that the Bible has an inner, spiritual, meaning. It remains to us to make use of Swedenborg's doctrines to learn this spiritual meaning, and to make use of it to direct and enlighten our practical life. As a matter of course, membership in the New Church, as in all human institutions, is of various degrees of completeness. The bare acknowledgment of Swedenborg's doctrines—especially the Doctrine of the Lord, and the Doctrine of the Sacred Scripture, which are the basis of all the other doctrines, and include the Doctrine of Life—is a first and necessary step to fuller membership. Without such acknowledgment, membership is not possible.

The New-Church Evidence Society has been at work thirty years collecting Evidences of the Second Coming, in so far as these relate to the references to Swedenborg and the New Church in public print and speech. It must be said in general that while there has been a constant and growing body of such references, there is little evidence of a growing appreciation of Swedenborg's character as a revelator; but there is evidence of a growing appreciation of him as a man of extraordinary learning and ability. It may be said that he is occupying a larger place in history as time passes. Misconceptions, misrepresentations, and prejudices are gradually disappearing. It would seem that it is becoming easier for the public mind to approach him, and to appreciate him. This is itself, so far as it goes, an evidence of the Second Coming.

In conclusion it must be said, and this paper is intended to emphasize, that evidences for the Second Coming of the Lord are to be looked for in the qualities of spiritual intelligence, and in the higher levels of spiritual motives; in short, in the higher degrees of love and wisdom among men.

Lewis F. Hite.

THE THEOLOGICAL SCHOOL, AND THEOLOGICAL EDUCATION.

Attendants on the meetings of the General Convention in June had the opportunity for some actual contact with the Convention's Theological School. The closing exercises at Cambridge were held on the day after the close of the meetings in Brockton. As with any such institution, too few of those ultimately interested in it come to have any first-hand contact with it. We hope many Convention-goers found it possible to attend the School's closing exercises. They, and other friends, may also like a word about some aims and efforts of the School, of which they could hardly hear on any slight contact with it.

The School has been seeking to appraise itself of the tendencies, and to acquaint itself with the aims and methods, in theological education generally. With three other seminaries in the same community with it, and close as it is to great colleges and universities, the School has gone a rather secluded way of its own. "Splendid isolation," Dr. R. L. Kelly says, in an article in *The Journal of Religion,* characterized even most of the larger seminaries until recently. Our own seclusion is very slowly being taken away from. It is suggestive that students on their own initiative have sought courses in Harvard University and in Andover Theological Seminary (now part of the Theological School of Harvard University). Our School itself has placed its work in Public Speaking in Harvard Extension Courses. In the Board of Managers of the School the desire has been expressed that, as opportunity offers, other courses of no theological color may also be placed out in neighboring institutions, where they would be conducted with a proficiency and a fullness with which we could not carry them on. Our own staff would give themselves then, with an increased allowance of time and an increasing competency, to the special work of the School. Through the alert interest of a member of the Board of Managers the Principal was put in the way to placing before students of two colleges the claims of the ministry and some idea of our own School and

ministry. This single-handed "recruiting" turned out on inquiry, however, to be of uncertain value and propriety, too; and another way offers of accomplishing much the same object, and in a comity with other seminaries. In New England a number of seminaries unite, in a students' movement, with the encouragement of the deans, to present once a year in some students' conference, the claims of the ministry to college men. The School has taken steps to participate in such a conference next year. We are also members of the Conference of Theological Seminaries in the United States and Canada, a young organization for thinking together on the common work of the seminaries. To this we have sent a delegate in the past.

The School was brought under the Survey of seminaries authorized by the Institute of Social and Religious Research (New York), and carried on by the Council of Church Boards of Education. The book of 400 pages recording the findings of this survey has been disappointingly delayed; but Dr. Kelly, the compiler, outlined the general results of the investigation in the January *Journal of Religion,* pp. 16-31. It will interest readers of THE REVIEW, who may also be interested in the School, to have some (incomplete) résumé of these findings.

The Survey made sure of what had been the casual impression, that institutions devoted to theological education are on the increase. This is true of institutions rating as theological seminaries, without counting the Bible Schools, also multiplying, and giving training for the ministry. Again, the types of training for church work are multiplying. They are cared for at some large and well-endowed institutions in separate schools; in others by the adaptation of the curriculum to one manner of religious work and another, and to one type of ministry and another. A third line of growth is pronounced, the increase of candidates for the ministry during the last four years. Each year has seen an increase of from six to fifteen per cent over the preceding year. This increase is to be found especially in certain seminaries, conspicuously among others in the large undenominational seminaries. With the

increase in students since the war, the seminaries' problem has become more emphatically again not numbers so much as good quality. When one counts all the seminaries in, the majority of candidates for the ministry are without college preparation; these men are likely to be assigned to "lost causes" for their fields of work or to churches which do not pay a living wage. But here another increase is to be noted; the college trained candidates are growing more numerous.

The present re-adjustment in Protestant Christianity in this country of the perennial tendencies to liberty and to authority respectively is reflected, if not anticipated, in the seminaries. In most of the seminaries, the Survey indicates, the hand of authority is strong. That is, they exist to promote special doctrines. In others, and among these in some of the largest seminaries, the methods and freedom of the educational world generally, are adopted. They seek to study the truth of the religious experience and of the Christian life. Seminaries of this character, the Survey shows, are on the increase; and they prepare a man for ministry in any Christian body, without shaking his healthy loyalties to his own communion. The educational spirit and method in them are also improving; and research is coming to stimulate every other department of work. There, more than in other institutions, one finds in addition a well pursued and successful effort to visualize the field of work before the present student, and to get him ready for it.

> They [the faculties of these seminaries] are striving to discover the things their graduates are expected to know, are required to do, and feel the need of training in. They recognize that these things cannot be determined by tradition, by the imagination, by pure reason, by guesswork, or by prejudice. They are therefore studying the job. They are seeking unity and specialization, not for their own sakes, but as the essence of the job. The fact that seminary teachers are themselves students in these fields is the surest guaranty that they will beget an appetite for scholarly research and continuous study on the part of their students.

Preparation for the contemporary ministry to the spiritual life means that the course of study must have been altered in

the last half-century. The Survey notes the seminaries in which there has been the least change, in some practically none, over this period of time; and those in which change has been the most marked—which are those seminaries, of course, showing a tendency to liberty, more than to authority, in religion. Quite the most characteristic development of recent years has been that of the university seminary, so-called. The seminary has found it valuable and well-nigh indispensable to conduct its work near some great university. One will find seminaries either affiliated with a university, or identified with it as a part of the university plant. Wide ranges of study are then thrown open to the student; a high academic level of work follows; and the seminaries become graduate schools.

Our own small School in Cambridge is of the "mixed" type, undergraduate and graduate. It has had so far, and so far has sought, no power to grant degrees. It cannot hope to draw its teachers from a group of men who have prepared for the profession of teaching in a seminary. Its special field is not of that general interest which could lead to an affiliation with a university as a mutual arrangement. All the more it realizes what a task it has on its hands to perform. It appreciates that its men ought to have the best possible equipment; for they must endorse the unknown, and make good in general thought what it is not at all easy to introduce into general thought. The School does cast about to achieve a greater efficacy. It desires steadily to raise its standards; fully to merit, before it seeks, the power to grant a worth-while degree; and to serve candidate and Church to the full. It can place its young instructor at another institution for some technical preparation. It can place out certain courses at neighboring schools, at least in the case of selected students, and hope for a definite and twofold gain to come of such a step. The assignment of work in only one department to any one member of the faculty, would allow more amply for steadily increasing competency in that department's work. It would also make it easier for the instructor to undertake some regular Sunday or other church work, a practice which the School has encour-

aged for the very reason, noticed above, that it helps the School to keep acquainted with the field of work for which it is preparing men. The curriculum of the School has been added to materially in recent years. There has been growth in each of the three chief departments of the School. One clear addition to the work of the School was made some years ago, on the suggestion of the Board of Managers, in the inclusion of courses in the study of the history and historical meaning of the Bible. Courses in Bible School Material and Method have been offered in a fullness and detail beyond any they had until recent years. Further expansions of the curriculum are in contemplation, as men and funds allow, and the way opens.

In the matter of placing some courses out at neighboring institutions (that is, in addition to the public speaking work which is so handled at present), progress will necessarily be slow, and each step will take careful consideration; but the gain will be plain, and is twofold. Courses common to all seminaries would be the courses so placed out. Instruction in the languages, for example, is such work. With a teacher available by us, we should have no desire to place these courses out; but when an instructor fails us, courses in Hebrew, Greek and perhaps Latin could be placed out, especially as they are not pursued by all students. Perhaps in another field the twofold gain to be derived from the step can be better illustrated. Church History especially puts itself forward for such handling. Students would take their work in Church History at neighboring institutions under lecturers who have specialized in their eras. They would get an impartially conducted investigation of the facts in the history of whatever epoch they studied. On the face of these facts they would at their own School, in an abridged department of Church History, consider the interpretation of Church History offered us in the Theological Works. What we have in those works is, in their sketch of the rise and fall of the spiritual life on this planet, not so much even an outline of Church History, as an interpretation of the history. This, to be of genuine value to

the student or to the proponent of it, should be established on the facts. Our men would be put in the way to doing this. The instructor at our School would be led to equip himself in the courses they took. The whole scholarly result would be ultimately a re-writing of Church History in a fresh interpretation of it. Why should it be left to theory or to dogma that the spiritual life has seen the epochs sketched in the Theological Works, if with fact and study, analysis and insight, a serious and compelling re-interpretation of the race's spiritual life can be managed? The thought of the Church would be moving forward with intellectual seriousness to the conquest of one of its problems. It would be considering earnestly that suggestive sentence at the beginning of Swedenborg's fragment called "A Sketch of Ecclesiastical History":

> A new ecclesiastical history must be written, because now is the Lord's advent predicted in *Matthew* xxiv.

We use the possibility of placing out Church History in this way only to illustrate or suggest what could be done, and what a gain, and that a twofold gain, would result,—the more expert instruction of our men in the fact course, and the greater seriousness and competency forced in the exposition of our own estimate of the race's religious history in the full view of the facts. If we mean to do our utmost by the cause and by the equipment of our men, to serve that cause, we shall welcome steps of the sort which bring better equipment from away, and inspire higher requirements in our own classrooms.

The reader will realize that there are in general two kinds of instruction possible at the School, which answer after a fashion to the tendencies to liberty and to authority of which the Survey which we quoted speaks. New-Churchmen will agree in finding in the Theological Works a revelation from the Lord of the truths which now, in His Second Coming, work to revive the spiritual life of men. This acknowledgment they one and all make. But there will still be contrasting ways of entering on this wealth of teaching. One way is to devote study to it exclusively, to adopt for one's view what is said, and in general to treat the Doctrines as a set of dogmas

to be espoused and propagated. At least it cannot be claimed that this is education; it ought frankly to be called propaganda, and narrowly circumscribed propaganda. The other way of entering on the wealth of teaching we have in the Theological Works, is to study it in the setting of Christian teaching, and any related teaching and information, to make one's way, and to insist on making one's way, in insight into the meaning of the teaching, and in general to treat the Doctrines as means and way of inquiry into the truth of the spiritual life. This approach inevitably calls for a larger curriculum, a truly educational spirit and method, thorough-going devotion to truth; and it results in a larger outlook and mind, and a grasp on the Doctrine which can interpret it to current need and thought. Is there really any question which of these approaches should characterize the work of an educational institution, let alone the work of a School whose wealth of teaching-material has inscribed over it the motto, *"Nunc Licet,"*—that now it is men's privilege to enter with the understanding into the mysteries of faith?

Probably it is true to say that the School, like the individual mind, and like the seminaries, has had to make its way, and still is making its way, out of the first approach to its matter into the second approach. It is so easy in the great wealth of the Doctrines to isolate them into an exclusive system of thought, and to move about only within them. Their inner consistency, as well as their depth, induce the persuasion that here is not only unity, but all. Yet all the time there remains a difference, of course, between knowing a subject, including what the Theological Works reveal on it, and knowing what the Theological Works say of a subject on which otherwise the student has no information. The difference is critical when the subject is the Scriptures, for example; whether one knows them independently, in themselves, as well as in the way they are reflected in Theological Works, or knows them only as they appear in the Theological Works. The honest student has a right to satisfy himself that the Scriptures are truly taken into account in the Theological Works; just as

he will be called on to tender his hearer that satisfaction. But how will he ever solidly gain that satisfaction himself without having worked independently in the Scriptures as they stand? This is no small part of the reason for the addition, to the School's curriculum, of the Bible Introduction courses to which we referred.

There is a second large correspondence which the Theological Works must be seen to have, namely, with the spiritual experience of mankind. Again the student cannot be told, and then tell himself, that of course they do have this verisimilitude to the spiritual experience. For him to know it, he has to study that experience in courses which at present the School cannot offer him,—courses in the psychology of religion, in the science of religion, in autobiographical studies in the religious life,—and see for himself that those great teachings do answer to the religious consciousness. Else will he ever use them to awaken the religious consciousness with power?

These are but two illustrations of one side of that second approach to the matter in which it seeks to give instruction, which alone a school can make worthily. Along some such lines, indicated by the spirit of the motto *"Nunc Licet,"* serious education in the teachings of the Church must move; and such an effort at once exposes to sight some of the directions in which the work of the Theological School at Cambridge needs progressively to expand in order to equip its students more adequately for the ministry. Truth, and power, it is which we should like to see their minds equipped with, not formulas; and their spirit not that of dogmatic assertion, but that of a living and useful insight into religion's significance.

It has seemed as though, written as this is in the closing days of the School-year, and by an official of the School, this editorial could be allowed something of the character of a word from the School.

William F. Wunsch

BIBLICAL AND DOCTRINAL STUDIES

ASKING AND RECEIVING.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Matthew vii: 7-8.)

We are in danger of misinterpreting Scripture when we take a passage and give it some absolute and unqualified meaning that the words may *seem* to bear. The growing realization of this danger on the part of Bible students is one vital accompaniment of this New Christian age.

In trying to interpret the passage before us, we are aware of two things. On the one hand we see the absurdity of merely literalistic interpretation. On the other hand we see the richness of meaning to be obtained as we associate a verse with its logical contexts of the letter, and also employ the spiritual terms and meanings available in the Writings.

Obviously these words of our Lord about asking and receiving cannot be taken in a disconnected and unqualified way without running them into nonsense or worse. In other words, they cannot mean that just anything that anybody may ask and seek will be granted. Then, how shall the passage be properly qualified? (In speaking of qualification we, of course, do not mean limitation.)

We do not qualify sufficiently by saying that one who is a true follower of the Lord will get just what he asks of the Lord,—even though he may sincerely believe himself to be asking according to the Lord's will. There are different stages and states of discipleship. Are we not sometimes glad that we did not get what we asked for in an earlier, cruder stage of regeneration? And do we not sometimes have reason to be thankful that we did not get what we may have asked for in some morbid state of the inner life?

But we begin to see something of the Lord's own meaning of these verses, when we associate them with certain literal contexts, both near and more remote. For instance, we must not ignore the light afforded by the Lord Himself in the passage immediately following the words we are considering. For the sake of clearness and connection we quote it in full:

> Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?

According to this little parable two things are presupposed in any orderly asking and receiving as between the Lord and ourselves: (1) some discernment on our part as to what may properly be asked for; and (2) a most abundant willingness on the Lord's part to grant anything that we may rightly ask for. The whole point is His willingness to "give *good* things to them that ask Him."

And aside from the correspondential meanings of terms like "bread" and "fish," there are some significant contexts to show what are the "things" that our Heavenly Father counts as "good." For instance:

> Seek ye first the *Kingdom of God,* and *His righteousness.* (Matthew vi, 33.)
>
> Blessed are they which do hunger and thirst after *righteousness,* for they shall be filled. (Matthew v, 6.)
>
> It is the Father's good pleasure to give you the *Kingdom.* (Luke xii, 32.)

Accordingly, the things that we may rightly expect to receive, to find, to have opened unto us, take form in terms of "the *Kingdom,*" "the *Kingdom of God,*" "His *righteousness.*" Even though, by lifting our Lord's promise about asking and receiving out of its Scriptural environment, we can make it mean anything or nothing, nevertheless, when we do associate it properly *in* that environment, it shows clearly its relevancy to the redeemed life of man, to the things harmonious with that redeemed life, to the eternal willingness of our Redeemer in the bestowing of gifts from that point of view.

To such definiteness of meaning, richness of content is added as we deal with the distinctly spiritual significance of terms. The expressions "ask," "seek," "knock," do not seem to have immediately correspondential meanings assigned to them anywhere in the Writings. It is stated (The Apocalypse Explained, n. 550) that "'seek' is predicated of the *understanding*" (as contrasted with "desire," which is of the will). But it is by no means clear that, as paired in the passage we are considering, "ask" and "seek" betoken aspirations toward good and truth respectively. Yet the expressions are intense, and cover a wide range psychologically. They offer a real picture of regenerating manhood, seeking and finding what is worth while.

However, it is in the contexts that the richly spiritual bearing of our passage comes most clearly into view. According to these contexts our right seeking and the Lord's willing bestowal have to do with spiritual objectives covered by such great generic terms as "Kingdom of God" and "Righteousness" (properly translated, "Justice").

In the light of the deepest spiritual philosophy, what are we asking and seeking as we seek the "Kingdom of God and His Justice"? This particular association of the two terms "Kingdom" and "Justice" betokens that the goal of our search is nothing less than all the *Truth* about God, and all the *Good* that comes from Him.

Thus, taking the meaning of "Kingdom" by itself, in seeking for it, we are seeking the highest service and use in cooperation with others:

> . . . The Lord's Kingdom is nothing but a Kingdom of ends and uses for the sake of the good of the human race. (Arcana Cœlestia, n. 3796.)

What is our aim as we hunger and thirst after "Justice"? Are we after something technical and legalistic? Would we attain a safe correctness, merely for the purpose of keeping out of jail in this life and escaping the hells of the life to come? Rather is it a living, heart quality that we want? "Justice" has to do with an inner *goodness*, and its constant, inclusive functioning. "Justice is predicated of the exercise

of good" (Arcana Cœlestia, n. 2372). This "Justice" includes all the tenderness, the sincerity, the conscientiousness, the heart-consecration, of our total manhood in its very task,—the spiritual motive operative all the way along. For "in justice is spiritual, moral, and civic good" (Apocalypse Explained, n. 1193).

These, and all things in accord, will be opened unto us as we trustfully seek.

EARL C. HAMILTON

THE ORIGIN OF DOCTRINE.

The subject of the Origin of Doctrine is worth our attention for many reasons. Everyone knows the importance of doctrine, as everyone needs that body of truth for the guidance and upbuilding of his life daily. The question is: Where shall we look for it? or, Where is doctrine from?

Again, if asked what we believe as a church body, most of us would try to state as fully as possible what we take to be the fundamental doctrines of the New Church. What is the origin of those teachings?

In selecting the subject of our study, we have had in mind those practical needs of everyone who wants to live in the sight of God, and be able to state, if necessary, the ideals he stands for. What, then, is the origin of doctrine?

Many would turn immediately and unhesitatingly to the Writings of Swedenborg. But if they read carefully what he has to say about doctrine, they will soon see that they are under obligation to take one more step. Moreover, there is a still further reason why we have selected this topic: Swedenborg's treatment of it may appear self-contradictory; and it obviously contains a problem for anyone who wants to get at his meaning. In his statements he points us to the Word and to the Scriptures as being the origin of doctrine of living truth; but how they are that origin, he does not say fully in any one passage. We find the gist of what Swedenborg has to

say in the passages that we shall now quote from the Theological Works.

In the "Arcana Cœlestia," n. 10,400[3], Swedenborg says:

> The doctrine which must be for a lamp is what the internal sense teaches, thus it is the internal sense itself, which in some measure lies open to everyone (even if he does not know what the internal sense is) who is in what is external from what is internal, that is whose internal man is open. For heaven (which is in the internal sense of the Word) flows in with such a man when he reads the Word, enlightens him, and gives him perception; and thus teaches him. Nay, if you will believe it, with man the internal man is of itself in the internal sense of the Word, because it is a heaven in the least form, and consequently when it is open, it is with the angels in heaven, and is therefore also in like perception with them.

But on the other hand, in "True Christian Religion," we find the following statement:

> The doctrine of the church should be drawn from the sense of the letter of the Word, and confirmed thereby. (Contents, ch. IV, sec. V.)

The same statement is repeated as a heading just before number 225, and developed in numbers 229 and 230. In the second of these two numbers we find the following:

> It may be supposed that the doctrine of genuine truth can be acquired by means of the spiritual sense of the Word, which is given through a knowledge of correspondences; but doctrine is not acquired by means of that sense, but only illustrated and corroborated.

There is one more statement to this effect in the "Doctrine of the Sacred Scripture":

> No one comes into the spiritual sense of the Word by means of correspondence unless he is first in genuine truth from doctrine (n. 56).

Those are the passages where we find Swedenborg's contradictory opinions on the origin of doctrine.

In the first number quoted (Arcana Cœlestia, n. 10,400[3]) he identifies doctrine with what he there calls the internal sense. In "True Christian Religion" and the "Doctrine of the Sacred Scripture" he emphatically says that "doctrine must be drawn from the sense of the letter of the Word."

The second group of quotations may seem a sufficient answer to the question, Where shall we go for doctrine? in that it points to the Bible, which is within everybody's reach in a

great part of the Christian World of to-day. Anybody can read what the Scriptures have to say, and formulate his own doctrinal beliefs, as well as his own rules of life. We should be driven to this position, if we accepted the statement in "True Christian Religion" without any further qualifications. But what then of the truth of the spiritual sense? Is it useless in directing us in the "paths of right"? And what of this further assertion of Swedenborg? that

> Genuine truth, of which doctrine must consist, can be seen in the sense of the letter of the Word only by those who are in enlightenment from the Lord. (True Christian Religion, n. 231.)

On the other hand, some people, seeing that in the internal sense of the Word they have a new body of truth, free of the contradictions and obstacles they have found in dealing with the sense of the letter, feeling that the way of interpretation is the way to the Lord, will take the statement made in "Arcana Cœlestia," n. 10,400[3], and understand it to mean absolutely that the internal sense is doctrine. Is the "drawing of doctrine from the sense of the letter" the same process as that which gives us the internal sense? What shall we make, then, of the passage where Swedenborg says that doctrine is only "illustrated and corroborated by that sense"; also that the application of what we know of correspondences does not begin to give us truth of doctrine? Those difficulties ought to be sufficient proof that it is wrong to hold to either of the two positions outlined above to the exclusion of the other. So the sense of the letter of the Word is not doctrine, neither is the internal sense; but we must go to the sense of the letter and gather doctrine from it, with the help of our internal sense.

Let us remark at this point that on the subject of the origin of doctrine Swedenborg points us beyond his works, to the Word. The statement just above is, in our own terms, the gist of the passages quoted before, where he does refer us, as it were, to the Bible, that is, the Lord's Mind reaching for us men. This is the step we have to take, which we mentioned before, and which brings us to a new understanding of our problem. So the question we now ask is: What, in the Word of God, is the origin of doctrine?

What we have reached now, in the way of an answer amounts really to saying, that doctrine is given in the process of revelation, that is, as the Divine Mind opens Itself to man.

The Scriptures are the expression of the Lord reaching to guide us and direct us in what we think and in what we do. Doctrine is the means to it, that element in the Scriptures by which the Lord does rule our lives; or, as we put it before, the body of truth for the guidance and upbuilding of human life.

So, doctrine is from the Mind of the Father. But that statement is not sufficient; no more so than what we stated above, namely, that we must go to the Bible for leadership in spiritual life. The question still remains: *How?* The apparent contradiction in the Writings is not done away with. We do not see the contribution of the literal sense and that of the spiritual sense.

Still we know that doctrine is given, as truth of life, from God, through His Word.

We have said that it is a practical need that suggested the subject of this study. It is not only the purpose, but also the method, of it. We shall try to approach and solve the problem as it stands to anyone who wants doctrine, and does not quite know where to turn for it.

He goes to the Scriptures. The greater his need, the more eager his expectation and desire will be. He will find, in what he reads in his Bible, much that does not answer his query, either because it was spoken or written to a different situation, or because of the way in which it is expressed.

Genesis begins with chapters of a highly legendary character. Then come the stories of Abraham and his posterity. Exodus and the rest of the Pentateuch bring a large amount of laws. Then come more books of national history, poetical works expressive of deep, soul-stirring emotions and experiences of spiritual life. After that the man whose case we are following will find the strong utterances of the prophets; and after that the Gospels. In the Gospels the Personality of Jesus Christ is first and foremost. There are more religious experiences,

and the interpretation of them, together with some early church history, recorded in Acts and the Epistles. The Scriptures conclude with the mighty Theophany of Revelation, and what its author saw in the light of it. That is, strictly speaking, the sense of the letter is the record of much experience inspired of God, but determined for its expression, by the space and time when and where it occurred. The Divine Mind is in it, reaching for the man who needs His help; and we must remember that that is doctrine.

Let us suppose that the man found what he was looking for. He found it and was comforted, strengthened or enlightened. It may have been a law, a standard of life from God, a precept of right: "Thou shalt not commit adultery," "Thou shalt not covet." It may have been the broad and deep commandment of love to God and to the neighbor.

Perhaps it is the enthusiasm or the strength of a prophet,—a saying he transmitted from the Lord, that carried the man away with it, and helped him through his time of trouble. Just what his distress was, he may have realized better from the prophet's estimate of it. If it is a saying of the Psalmist that helped the man, he must have perceived the feeling through the words, and shared the religious emotion of the poet. The historical books, including the allegory of the beginning of Genesis, may have revealed to him the ways of God, His continual Presence, His Justice and His Longsuffering, in the face of all the sin there is in the world. In the Gospels the Christ may have opened to this man a new way to God, brought him to feel and experience God's Fatherhood. As a result the man understood his experience better, he knew more clearly than before what is right and what is wrong. He was (what is most important) given new powers and new motives, refreshing, strengthening him to live better. The man was taught. He found doctrine in the sense of the letter.

Now we should be able to say how the sense of the letter is the origin of doctrine. It is that, in being just what it is: a record of experience expressive of the Truth of the Divine Mind, inspired and fashioned by Him in every particular, and

meant to convey His rule to individuals living in this world, and in everyday need of it. And doctrine must be *drawn* from the sense of the letter because it is not the sense of the letter itself. In other words, it is not the item of the people of Israel's history, nor the saying of the prophet as he formulated it; it is not even the law as the Lord made it, to serve a special use at the time it was first enacted. Doctrine is the truth to lead and strengthen you and me, that the Lord put and stored there, meaning us to use it.

That does not explain why Swedenborg identifies doctrine with the internal sense, even though we can see in what has just been said that it is the living,—or, to keep to his terms,—the internal of the external, literal sense. Still the statement in "Arcana Cœlestia," n. 10,400[3], implies something else that we might have passed, if it were not for Swedenborg's scientific accuracy in describing spiritual matters, and his sense of spiritual things as they are.

The very statement that "doctrine must be drawn from the sense of the letter" ought to show us that there would not be any actual doctrine, if there were no one to draw it from where it is. The acceptance of it, and the process by which it is accepted, are a part of its origin. Let us also remember that doctrine is a revelation of truth to an individual who is in need of it. If we turn back to the man whose example we studied, we shall see that he received doctrine in a new estimate of his life, past, present and future. The contents of that estimate, *i. e.,* what he saw in that new light, is to be found in the Scriptures. But the light itself, or the ability and power to receive new truth, is from the Lord directly.

We have seen that, as he comes to the Scriptures (the term being used here to mean the sense of the letter) a man, in need of doctrine, must look beyond the accidental—what applied to, and what was meant for, certain people at a certain time of the world's history—to the bearing of it on his character, the Lord's Mind at work on his life. That he can do on two conditions, which are the two aspects of one factor: he must have a sense of spiritual values to see what in the sense of the letter is of God, and what in it is of man; and he must see into his own spiritual life, and identify his special want, to

know what part of that truth of life he needs at the time. The one factor of which these two conditions are two aspects is, that the man must be spiritually awake. That is what Swedenborg means by saying that his internal man must be open. The "internal" in his meaning is the higher plane of life in man, where he communes with God, in receiving the light and warmth of life from Him. It is always with the angels, because it is always in the actual experience of spiritual life; and as that experience stands in its own light, it is always in the internal sense. When that power of life inspires a man he is spiritually awake indeed. This is the factor.

Now the conditions. Beginning with the second in our text, we can say that knowledge of one's needs means humility. The Lord gives it to man through the internal. It feels its lack because it is so open to the Lord's abundance.

The first condition we mentioned was the sense of spiritual values, whereby a man can distinguish between what is of God and what is of man in the sense of the letter, the truth of life or doctrine, and the first expression it found at the hands of the prophet, the poet or the historian. As the "internal" man is acquainted with things of God because he lives by them, he can recognize and make the distinction, and thus can prompt the sense of spiritual values. The mind accepts and works with it.

That is what Swedenborg means, when he says that the internal sense is doctrine. It is the Voice of God in man; and the Scriptures supply it with words.

That is also what we meant by the early statement of the answer to our problem, in saying: "We must go to the sense of the letter and gather doctrine from it with the help of our internal sense."

For this commandment, which I command thee this day, it is not too hard for thee, neither is it afar off. . . . But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. (Deut. xxx, 11, 14.)

Also the Lord's words:

I am the Way, the Truth and the Life.

ANDRÉ DIACONOFF.

CURRENT LITERATURE

"MODERNISM."*

There will be those among the readers of THE REVIEW who do not think that the Christian Church is facing a very significant issue in the controversy which has been going on in it; or who do not know or care whether it faces a grave issue or not; but some of us have a keen interest in the subject. We are persuaded that in the Theological Works we have a prediction of great changes to come to the Christian Church, and are challenged to look in them for the Second Coming of the Lord; and we are *not* persuaded that these changes are all to be for the worse—a vastating judgment on the first Christian era. Indeed, we are prompted by these teachings to look for a revival of Christianity, and for a church made new by a fresh experience of the Christian life. It is not impossible that both kinds of changes are going forward now in the distress of the issue which is dividing Protestantism. It is natural that, where blind obedience to ecclesiastical authority was first thrown off, there should come, first, a scepticism as to traditional teaching, and, next, a fresh inquiry into the truth of Christianity. The first movement is devastating; but the second, however lame and hampered, is constructive. And with this, so far as it extends, it would seem that we might well show sympathy, and of it have some true understanding.

Dr. Leighton Parks, who is an attractive figure among the "Modernists," so-called, in the Episcopal Church, has furnished the plainest and most penetrating answer we have seen to the question, "What is Modernism?" Following a Sunday toward the close of last year, when he voiced his opinion on the issue before the Protestant Church, he received hundreds of letters

**What Is Modernism?* By LEIGHTON PARKS. New York: Charles Scribner's Sons. 1924. xix, 150 pp., 12mo. $1.00.

from many parts of the world, the most moving of which were from devout people who, having given themselves more or less unthinkingly to the traditional teaching, were in real distress what to make of the Church's controversies. Especially did parents want to know how to meet the questions which their sons and daughters were propounding to them. "What are we to say to them? Can you tell us of some one book, not too long or technical or expensive, which we can read so as to understand better what the whole controversy is about?" No such book existed; and Dr. Parks set his hand to one, feeling that he was ministering to a large number of perplexed people.

The Preface relates so much and more as to how the author came to write this exposition of Modernism. If that were what many take it to be, Dr. Parks says he would repudiate it as strongly as any. It is no effort to destroy the foundations in Christianity, but to make sure what these are. It is an effor to "get to the foundations of faith," and to apprehend them anew with the mind of to-day. "Modernism is really an intelligent, reverent attempt to bring out of the Church's treasure 'things new as well as old.'" There are five chapters in the book, some of them sub-divided, as follows: I. Modernism: i. The Origin of the Name; ii. The Spirit of Modernism. II. The Supernatural and the Miraculous: i. The Supernatural; ii. The Miraculous. III. The Two Supreme "Miracles": i. The Resurrection of Jesus; ii. The Virgin Birth. IV. Intellectual Integrity. V. The Purpose of the Modernist. Notes appended give a list of other books in which the subject can be studied further.

The first chapter sketches the movement called "Modernism," —a name which Dr. Parks does not fancy, and which is certainly misrepresentative; and with a hearty appreciation of the attitude of those who look askance at it, he seeks to make plain the spirit of Modernism, which in its critical examination of the Gospel record, for example, is not questioning the reality of the Lord's life on earth, but seeking to establish it anew, "the mists of theological speculation" to one side.

Taking up specific questions which have come into debate,

Dr. Parks does so not to establish the right and wrong of Modernist thought, but to define the thought, and to keep unobscured by specific issues, not so fundamental, the point which the Modernist is making. To note simply his conclusions, without argument, he declares that the Modernist believes in the supernatural; but it is what we call the spiritual in life, not an occasionally manifested "unnatural" order; he believes "that in God and in God alone we live and move and have our being." Disinclination to believe the supernatural cannot then be prompting him, as is asserted, to deny the miraculous. "He does not deny *historically attested* miracles, but what he does deny is the assertion that miracles are the supreme evidences of the supernatural; in other words, that life in general is separated from God, but that from time to time God reveals Himself in some abnormal and startling way." Coming to the Virgin Birth and the "bodily" Resurrection of the Lord, when it is asserted that these are historic facts, the Modernist only says that they must be tested then by historical criteria. He is ready, and feels called upon, to examine the historical evidence for both. His examination also confronts him with difficulties which the man who makes no investigation is not alive to. He believes, for example, that "the full personality of Jesus was exalted to the presence of God." But when he seeks to study out whether the Lord rose "with the body", the Modernist finds that he is facing the same question, which, for example, New-Churchmen face in their form of thought, when they are compelled to say of the post-resurrection appearances of the Lord, either that they were "materialization" of the Lord's presence and a "corporeal companionship", or that the Lord was seen purely in the world of the spirit. With regard to the Virgin Birth, there are Modernist, says Dr. Parks, who deny the historic fact; but such denial is not "the characteristic of Modernism." There are many pronounced Modernists, who accept the doctrine as historic fact. In thirty years, he says, he has met but one Modernist clergyman in the Episcopal Church who dogmatically denied the Virgin Birth as historic fact. Two things are to be said of the Modernist on this head: first, the Incarnation of God in Christ

is the larger and more essential fact to him, of course, and to this he can cling without feeling that he knows all there is to know as to how the Lord was born; and secondly, he sees difficulties with the record of the birth of the Lord, and frankly faces them, which the man who makes no inquiry is unaware of.

But with the specific issues on the surface of the controversy Dr. Parks is not so much concerned as with the deep-reaching difference in mental attitude and spirit between Modernist and Fundamentalist, and the disadvantage at which the former appears to the latter. Does the former manage to have any intellectual integrity in the circumstances, which are, that he recites in a new apprehension the creeds which the Church has long meant otherwise? Should he not go elsewhere? There is a witty and wise analysis of the dictum, "A man must say what he means, and mean what he says," as a "touchstone by which heresy can be detected." When one enters the field of theology, it is not as easy to say what one means as it is in lesser matters; and of course the Modernist has come to feel that he cannot say as much as the traditionalist feels *he* can say; an old dogmatizing has become impossible to him. As for meaning what one says, as one repeats the creeds, what *is* one saying? A code, which is prescribing formulas of thought, even asserting facts? Or a faith, which can be entered into with altered conceptions, ancient words making obvious the continuity of the faith in old and new ways of thought?

The purpose of the Modernist is perhaps the least apprehended thing about him. He seems a rationalist, and is much more truly a mystic. He seems overborne by the findings of science, when he is impressed by its spirit of humility and by its intellectual veracity, which he has sought to emulate in the field of religious thought. He seems straying from what is basic and yet is the true fundamentalist, making out the foundations again, and in a way to commend them to men today. "He is inspired by the expectation given by Jesus himself, that God, who is Spirit, will more and more lead His children into the Truth." He is seeking "the living word."

If the purpose of the Modernist were understood, I believe that even those who find themselves unable to agree with certain conclusions

which he has reached, who are troubled and perplexed because he can no longer be satisfied with the ancient clothing, would recognize that like David, though he cannot wear the armor of Saul and must fight the battle untrammelled, he may be a "man after God's own heart," and instead of reviling him as did David's brethren, would say with Saul, "Go, and the Lord be with you." For the fact is that the enemy which confronts the Church to-day must be met in a new way.

WILLIAM F. WUNSCH.

TWO BOOKS ON THE HOLY SPIRIT.

In view of the tremendous importance of the Holy Spirit in the spiritual life of mankind, it at times seems strange that Swedenborg did not deal with this subject more in detail. In explanation of this deficiency (if it is a deficiency) it may be argued that he was impelled to stress the New-Church doctrine of the Lord in contrast with the prevailing erroneous conception of the Trinity which emphasized the Holy Spirit as one of the three "persons" of the Godhead, and that therefore both the idea of the Father and that of the Holy Spirit are relatively minimized in his Writings; and it may also be asserted—what is unquestionably true—that what he says about the Holy Spirit is definite and explicit enough as far as it goes, and that it implies all that might be said in a correct development of the subject. But as the presence of the Lord with man is especially emphasized in connection with the teachings concerning the Holy Spirit, those in whom the personal aspects of religion come to occupy much of their attention (as it should with all of us) are inevitably interested in the full implicates of this element of our theology.

Moreover, the subject of the Holy Spirit has long been recognized by the most spiritually-minded of "Old Church" Christians as of supreme importance. In a few pages we are now briefly to consider two recent publications dealing with this subject, in one of which, Dr. Thomas's "The Holy Spirit of God"*, that importance is stressed on the opening page in the following words:

**The Holy Spirit of God.* By W. H. GRIFFITH THOMAS, D.D. Chicago: The Bible Institute Colportage Ass'n. 319 pp., 12mo. $2.00 net.

Instead of stopping with the Resurrection, the New Testament leads on to the subject of the Holy Spirit and His work. In truth, the Holy Spirit is in several ways the unique and ultimate Fact and Force in Christianity. He is the culmination of everything in the revelation of Divine redemption. Other religious systems have their founders, their sacred books, their ethics. But not one has anything corresponding to the New Testament doctrine of the Holy Spirit. The Holy Spirit is the only means of guaranteeing religion as personal communion with God. The Divine revelation given historically in the Person of Christ is mediated and made real to the soul by the Holy Spirit. This, again, is a mark of uniqueness in Christianity, since only therein is religion realized as a matter of personal communion with the Deity. . . . The Holy Spirit is the unique element of Christianity as a living power today. The vindication of the Gospel of Christ will never be accomplished merely by the presentation of a moral ideal, still less by any statement in terms of philosophic thought. It is only as a "dynamic" that Christianity will recommend itself to the life of to-day; and, according to the New Testament, this "dynamic" is only possible by the presence and grace of the Holy Spirit.

The other book before us—Bishop Gore's "The Holy Spirit and the Church"*—also stresses the importance of the subject of the Holy Spirit. His very first words are:

We are to-day constantly being told, and quite truly, that what we need to make our religion more real, more full of power, and more attractive, is a deeper apprehension of the presence and activity of the Holy Spirit of God (p. 1).

Bishop Gore's treatise on the subject, however, deals with it primarily from the standpoint of the Church; and his idea of the Church is that of a visible body (supplemented of course by former members now departed this life and consequently out of sight) made coherent by a ministry ordained in apostolic succession.

In the two previous volumes of his series on The Reconstruction of Belief, the Bishop of London dealt respectively with "Belief in God" and "Belief in Christ." Without making reference to the authority either of the Church or of the Bible, he endeavored to construct that body of belief which seemed

*_The Holy Spirit and the Church._ By Charles Gore, D.D. New York: Charles Scribner's Sons. 1924. 380 pp., 12mo. $2.25. (The Reconstruction of Belief,—the third and concluding volume.)

to him most probable on the evidence, and reached the conclusion that the traditional faith of Christendom best satisfies the requirements of reason and criticism. In the work before us he tells us in so many words that he thinks that "the best service that a student can do for the faith is to show that the conclusions which are the most probable, on the evidence freely examined, are the conclusions which are embodied in the Creed of the Church. That [he says] is what I have been trying to do" (p. vii). A page further on he tells us:

> What I have done so far is to vindicate to my own satisfaction the rationality of the traditional faith in God and in Jesus Christ as the incarnation of God. But as He passes from the scene there takes His place in history "the Church which is His body," inspired by His Spirit, claiming to be His appointed representative and the organ of His continual life among men. Thus, to complete my plan, I must set myself to study the faith in the Holy Spirit and in the Church.

In carrying out this plan he devotes four chapters to considering the idea of the religion of the Spirit in the Church, as it is presented in the New Testament; and he then gives successive chapters to the consideration of the original idea of authority in religion (that of the Church), its perversion (Roman Catholic theory), the true as contrasted with the false idea of development of Christian doctrine, the authority of Sacred Scripture, the results of accepting the authority of the Church and of Scripture, the test of rational coherence, and, finally, present-day applications.

As one would expect from its author, especially in view of what we have said above, the volume before us evidences broad scholarship, including adequate acquaintance with the prevailing modernistic trends of thought, and full recognition of the very disturbed state of the Christian Church in theological matters; and the reasoning presented, and the results attained, are such as to hearten all "orthodox Christians," and especially those who have been brought up in the traditional faith of the Anglican Church. While adhering to belief in the inspired Scriptures as fundamental for Christian doctrine, however, he rejects the idea of infallibility, believing that modern criticism has proven that position untenable; and while

asserting that ministers should be required at their ordination to express assent to the Nicene Creed, and to affirm their belief in "all the canonical Scriptures of the Old and the New Testaments, as given of God to convey to us in many parts and in divers manners the revelation of Himself which is fulfilled in our Lord Jesus Christ," he says that the Thirty-Nine Articles of Religion "ought to cease to be regarded in any sense as a theological standard."

Towards the close of the book (p. 350) we find this significant pronouncement:

> I write under a profound sense that the first duty of the Church to-day, in all lands, and particularly in our own [England], is to re-erect the ethical standard of Christianity not only with regard to sexual relations and the control of our passions, but also with regard to commercial morality and the obligation of truth both in commerce and politics, to the right and (much more) the duty of property and the sin of avarice, and to the meaning of brotherhood and the equal spiritual value of all human souls. . . . I know that such a fundamental ethical reform in the Church's teaching would be very unpopular in many directions. It would encounter many prejudices. It would alarm many vested interests. What sort of restoration of moral discipline it might lead the way to, I do not know. But I feel certain of one thing—that it, and it alone, would attract and win a great body of men and women such as would have been among the disciples of Jesus of Nazareth; that it would cut right across all our denominational divisions; that it might unite all the most real friends of Christ in co-operative effort even at once, while the long process is gone through of thinking out afresh our theological principles; and that it, and it alone, will make the world understand what the Catholic [Anglican] Church is for.

This is courageous and stimulating and prophetic. It certainly evinces an attitude of mind that all must respect, and in itself is warrant for the sincerity and worthwhileness (within its limitations) of the book before us. With his idea of the Church, his treatment of the subject of the Holy Spirit is definitely circumscribed; and, after all, the Church as a visible body is his main consideration.

Turning again to Dr. Thomas's book on "The Holy Spirit of God," from which we have already quoted a significant passage, we find it a very different sort of treatise. It is

equally scholarly; in fact, the author's interest in the subject prompted him to a prolonged study of it, which led to a desire "to provide a monograph for students, with references and bibliography," and finally resulted in the present volume, the substance of which was delivered as a course of lectures at Princeton Theological Seminary. In his preface he disclaims any attempt at originality, his sole purpose being to call attention to some of the most important aspects of the subject.

After the introductory chapter, from which we have already quoted, the book is divided into four parts, dealing respectively with The Biblical Revelation as the spiritual foundation of the doctrine (nine chapters), The Historical Interpretation of the doctrine in the history of the Church (seven chapters), The Theological Formulation of the doctrine in the Creeds and Confessions, and its spiritual presentation in the Christian life of the individual and the community (seven chapters), and The Modern Application of the doctrine to the various movements of the day (nine chapters); and there are finally about thirty additional pages devoted to useful Notes for students on twenty-odd topics of interest, a Bibliography, and Indexes of Subjects, Authors, and Texts.

Though written by one who presumably professes the traditional theology of Protestantism, there is much in the book that is inspiring even to a New-Churchman. Someone has said that we cannot go *beyond* tradition until we have been *through* tradition. While, in view of the example of Swedenborg, we may doubt the strict truthfulness of that statement, it at least emphasizes the desirability of a wide knowledge of what others have thought about any important subject. With regard to the Holy Spirit, this book supplies the need to this end. It is profitable and very interesting reading; and it seems to bear witness of the operation of the Holy Spirit in the minds of good men according to the statement of Swedenborg, that "the Holy Spirit . . . is the presence of the Lord with man through Angels and Spirits, from and according to which man is illustrated and taught" (Doctrine of the Lord, n. 46). Bearing this principle in mind in connection with truly devout men of the general Christian Church of the present time, we sense

that many of them have unwittingly progressed far toward the New-Church position, and we trust that errors still cherished by them will speedily drop away under the instruction accorded to all on entering the Spiritual World. So of Dr. Thomas, while there is no evidence in his book that he is at all acquainted with Swedenborg's Writings, we find considerable that savors of New-Church principles. For instance, this, in contrast with the position maintained by Bishop Gore:

> The Church in its true idea is a spiritual fact rather than a visible institution (p. 181). . . . No idea has been more fruitful of error, or more serious in practical results than the identification of the Body of Christ with any visible institution or institutions. . . . The one complete safeguard against all such errors connected with the unity of the Church, is a fuller emphasis on the presence and work of the Holy Spirit of God. It is He Who unites us to Christ and to one another in Him; and in proportion as our life is truly Christian, it will express itself in all those graces that find their source and spring in the Spirit of the living God (pp. 261-2).

Here is another passage that approximates a New-Church utterance:

> Whatever may be said about the Bible as a whole, it is absolutely certain that we still possess, as Forsyth says, "the infallible and historic Gospel" in it and "the infallible and present Spirit." In this "lies our standard and control," and this is the irreducible minimum which Christendom cannot remove or explain away. . . . The Christian doctrine of an immediate communion of the soul with God, is only possible through the union of the Divine Word and the Divine Spirit. For guidance and inspiration we must have truth. For purity we must have holiness. For consolation we must have grace. And these are only available through the Word of God and the Spirit of God. . . . It is the association of the Word and the Spirit which constitutes vital Christianity, preserving us on the one hand from dry orthodoxy, and on the other from a mere pietistic sentimentality. We must hold with all possible tenacity to the immediate action of the Spirit on the believing soul, but it is always through the Word of the Truth of the Gospel. (Pp. 241-2.)

In connection with this, consider what Swedenborg says in the "True Christian Religion," as follows:

> The Divine virtue and operation, which are meant by the Holy Spirit, are . . . the virtues which the Lord operates in those who

believe in Him . . . and this is done through the Divine truth, and with Christians through the Word (n. 142).

Both these books are worth reading; but for the student that of Dr. Thomas seems to us more worth while.

B. A. WHITTEMORE.

PERSONAL RELIGION.*

By some theorists religion is supposed to owe its origin to some reaction of group man to the universe in which he finds himself. It is not due to influx into individual men from within, but is a reaction to the external world shared in by groups. With such origin the religious leaders tend on the one hand to represent the mass mind of their group, and on the other to represent a delegated function as though imparted to them by the deity or deities worshipped. Because of both these tendencies group religion in primitive civilizations tends to take on an imperialistic quality.

But whatever his part in a group, every man is after all an individual, with individual relations to his creator; and with the more intuitive individuals the deeper aspects of religion are those that take on a personal character. Moreover, in proportion as a civilization is worthy of the name, truly personal religion becomes more common in the experience of individuals.

Imperialism both in religion and in government tends to pass away with increased regard for the individual and his worth as a child of God. And at the same time personal religion tends to become more prevalent. Open-minded, self-respecting individuals organized for worthy purposes, tend to promote a democratic form both in government and in religious institutions. In such conditions the religious life of the group tends to be vitalized by the insight that is contributed by vitalized individuals. In short, the religious health of any society may

*_Personal Religion_ and the Life of Devotion. By W. R. INGE, Dean of St. Paul's. New York: Longmans, Green & Co. 1924. 96 pp., 12mo. Cloth, $1.00.

be said to depend upon the prevalence of personal religious experiences among its regenerate members.

The present-day Modernist Movement represents one phase of the democratic protest against imperialism in religion, as voiced by aggressive individuals seemingly both regenerate and unregenerate. The better aspects of that protest are wholly commendable; they are but evidence of the process of vastation that is preparatory to better things.

The author of the little book before us, Dr. William Ralph Inge, Dean of St. Paul's, London, we understand to be recognized as a leader in the commendable aspects of the Modernist Movement in the Established Church of England. Such a leader ought to be one who is deeply interested in the personal aspects of religion; and this book is evidence of that fact in his case.

"Personal Religion and the Life of Devotion" consists of eight short chapters dealing with the following subjects: The Hill of the Lord; The Soul's Thirst; Faith; Hope; Joy; Self-Consecration; The World; Bereavement.

The first chapter is the longest in the book; and to our mind it is the most important and most interesting. It deals with the deeper aspects of personal religious experience, as shown by the following excerpts:

> It is a disinterested quest of the absolutely real and good and beautiful. It is disinterested; the quest is for its own sake, never for anything outside itself. . . . And it is a quest for the Absolute . . . the unchanging, eternal fountain of all being, the summit of all reality . . . the bare truth, the unconditional good, the beauty which Plato describes and contrasts with the visible beauties which we know on earth. . . . The goal is a living object of love, a God who draws souls like a magnet. (P. 20.)
>
> It is quite possible that the decay of authority in religion has driven most people to pay more regard to the testimony of the inner light, and that in consequence the proportion of those whose faith rests on what it has become the fashion to call religious experience is greater now than at other times. (P. 26.)
>
> There is no substitute for first-hand experience in the spiritual life. We must believe the explorers of the high places of the unseen world when they tell us that they have been there, and found what they sought. But they cannot really tell us *what* they found; if we wish to see what

they have seen, we must live as they have lived. This is not possible for all, or nearly all. There is such a thing as genius in the religious life, and genius is rare. (P. 31.)

The last chapter tells about the author's bereavement in connection with the pathetic death of his little daughter, who is presented to us as clearly one of those of whom our Lord said, "Of such is the Kingdom of Heaven." In this chapter we find the following pregnant thoughts:

I think that those who have had to bear this sorrow will agree with me that bereavement is the deepest initiation into the mysteries of human life, an initiation more searching and profound than even happy love. Love remembered and consecrated by grief belongs, more clearly than the happy intercourse of friends, to the eternal world; it has proved itself stronger than death. Bereavement is the sharpest challenge to our trust in God; if faith can overcome this, there is no mountain which it cannot remove. And faith can overcome it. . . . There is no wilfulness or self-deception in this confidence. It is God Himself, Who is Love, from Whom we learn so to believe and so to hope. Far less has been revealed than we should like to know about the lot of those who have left us; and we are obliged to allow the imagination to fill the pictures of those things which it hath not entered into the heart of man to conceive. We know very little, and we probably could not understand the truth if it were told to us. But if we are right in claiming for our judgments of value an authority no less than we allow to our judgments of fact, which come to us through the senses, we may assert with confidence that the souls of the righteous are in the hand of God, and that what is dear to Him will never be plucked out of the land of the living. (P. 88.)

There is here a real faith in the immortal destiny of the blessed; but there is entire lack of the knowledge of the hereafter that New-Churchmen believe has already been accorded to humanity.

We have been informed that this little book has been having a remarkable sale even in this country, the demand evidencing a very considerable interest in "personal religion." The low price of the book ($1.00) puts it within the reach of a large body of readers; and it is certainly well worth reading.

B. A. Whittemore.

"THE BIRTH AND GROWTH OF RELIGION"*

A rather homely but seemingly valid comparison came to mind on reading Prof. Moore's "The Birth and Growth of Religion." It was as if some significant woman's history had been set down, painstakingly, with as large a measure of attention and weight given to her girlhood days when she played with dolls, as to the maturer days when she had a home of her own making to inspire, and a philosophy to guide her. Prof. Moore follows religion up from the years when scientific examination of her ways first finds her, until she has outgrown some of her early habits and ways of expression, become imbued with the redemptive spirit, and begun to enlarge in her concern the intellectual content of the religious consciousness. The chapters of his book, originally the Morse Lectures of 1922, are entitled successively, "Antecedents and Rudiments," "Souls and Spirits," "The Emergence of Gods," "Morals and Religion," "Religions of Higher Civilizations," "After Death," "Ways of Salvation," and "Salvation: Religion and Philosophy."

The discussion is altogether in the field of the scientific account of the appearance of religion. There is less detailed description of the phenomena of religion than the reader in this subject has been accustomed to expect, and perhaps to dread a little. On the other hand, general theories are not attempted of the facts; but one is given a steadily moving view of the rise and development of religion and of religions, by stages, but by stages made no distincter than they came in fact. Cropping up in the survey of this history are various "opinions about the evolution of religion, formed in the course of a good many years' occupation with the subject." Of these, many are variations on general opinion in the field. Prof. Moore feels that the impulse of self-preservation (which "in itself has nothing religious about it; it is in its lower stages purely biological") is at the bottom of all the manifestation and growth of religion. There are other suggestive judgments.

**The Birth and Growth of Religion.* By George Foot Moore. New York: Charles Scribner's Sons. 1923. 188 pp., 12mo. $1.50.

Morality antedated religion, Prof. Moore says, and so did conscience; and instead of religion's having once been made ethical, morality was made religious. The tabu was not originally religious. Other facts are to his point. As against some modern writers, he denies that phallolatry is a primitive religion; he finds it in decadent civilizations. Animism is not a primitive, though it is an early, phenomenon.

The student of the interpretation of the race's religious life which the Theological Works of Swedenborg offer, has exactly this field of study—the science of religion and the history of religion—to reckon with, in order to rest his interpretation in the known facts, and to be sure of his interpretation. He will find Prof. Moore's book helpful. Naturally neither this sketch nor any other can take him far back in the history of religion. The interpretation of the race's spiritual life offered in the Theological Works sweeps far on past history's horizon. In doing so, it is curious to note, it resorts, as Prof. Moore does, to a path back which psychological inquiry opens. Prof. Moore offers the explanation, which we referred to, of the impelling force in the growth of religion, in the thought that "the origin of religion, inaccessible to historical investigation, is therefore to be approached by a psychological inquiry."

WILLIAM F. WUNSCH.

THREE BOOKS WORTH READING:

The Massachusetts New-Church Union has recently acquired the entire publisher's remainder of the following books by that ardent Swedenborgian, Henry James, the elder, father of the late Professor William James, the psychologist, and Henry James, the novelist.

One of his New-Church reviewers remarked: "There is nothing of the commonplace in what Mr. James gives to the world. . . No one can carefully read his works without great gain."

The third work listed below contains a long Introduction (119 pages) by the late Professor James, in which he attempts to give a faithful portrait of his father as a religious prophet and genius: "for he was a religious prophet and genius, if ever prophet and genius there were" (p. 12).

"The Secret of Swedenborg; Being an Elucidation, of His Doctrine of the Divine Natural Humanity," by Henry James. 258 pp., 8vo. (Former price, $3.00) **Price $2.00**

"Society the Redeemed Form of Man, and the Earnest of God's Omnipotence in Human Nature," by Henry James. 496 pp., 8vo. (Former price, $2.50) **Price, $2.00**

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